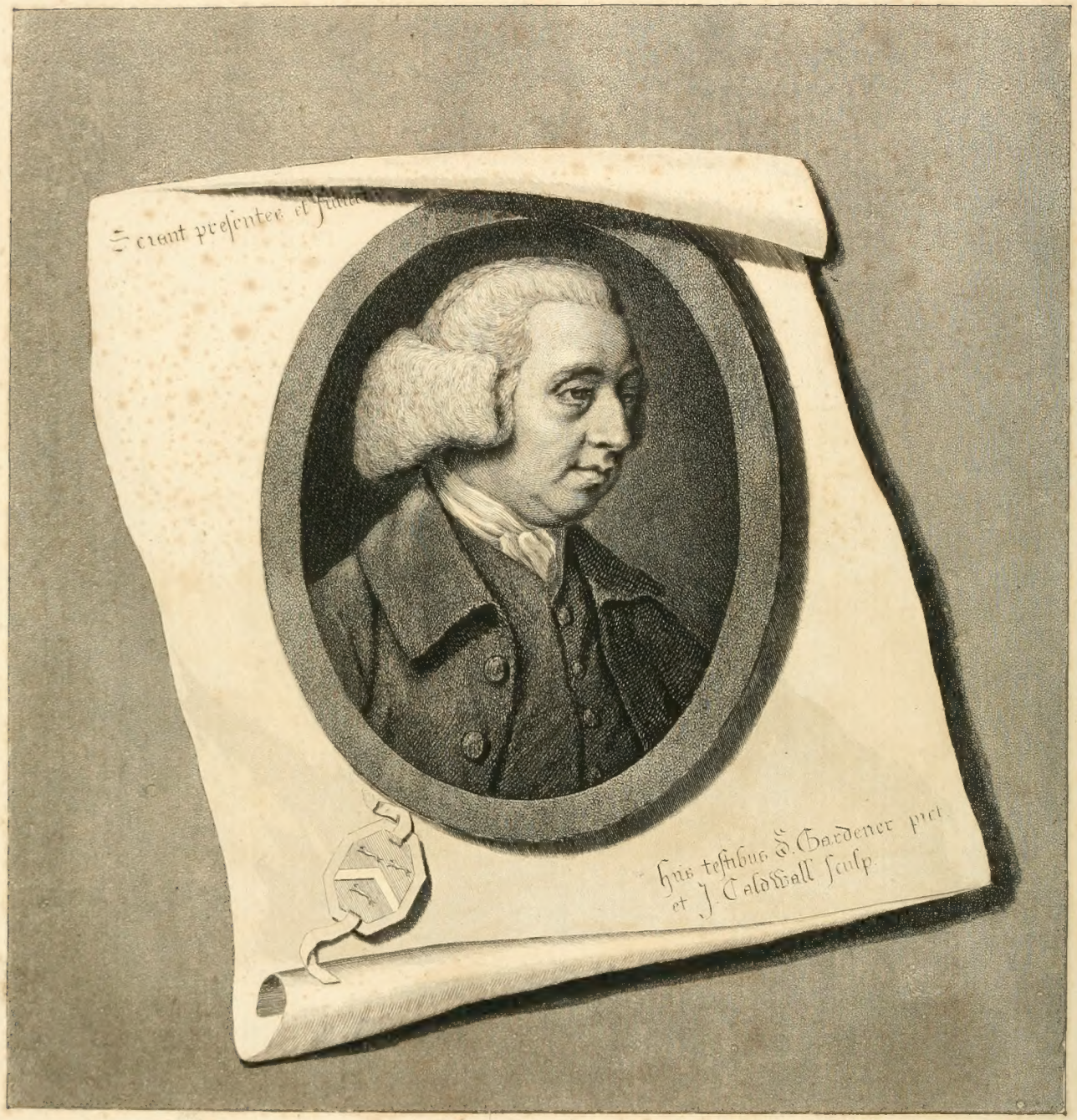


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"And itch of picture in the front."

NOTES,

ON

HUDIBRAS.



TOM. I.

UT IN VITA, SIC IN STUDIIS, PULCHERRIMUM ET HUMANISSIMUM EXISTIMO SEVERITATEM COMITATEMQUE MISCERE, NE ILLA IN TRISTITIAM, HÆC IN PETULANTIAM PROCEDAT.

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NOTES.

PART I. CANTO I.

HUDIBRAS.——Butler probably took this name from Spencer's Fairy Queen, B. ii. C. ii. St. 17.

> He that made love unto the eldeſt dame,
> Was hight Sir Hudibras, an hardy man;
> Yet not ſo good of deeds, as great of name,
> Which he by many raſh adventures wan,
> Since errant arms to sew he firſt began.

Geoffry of Monmouth mentions a Britiſh king of this name, though ſome have ſuppoſed it derived from the French, Hugo, Hu de Bras, ſignifying Hugh the powerful, or with the ſtrong arm: thus Fortinbras, Firebras.

In the Grubſtreet Journal, Col. Rolls, a Devonſhire gentleman is ſaid to be ſatiriſed under the character of Hudibras; and it is aſſerted, that Hugh de Bras was the name of the old tutelar ſaint of that county; but it is idle to look for perſonal reflexions in a poem deſigned for a general ſatire on hypocriſy, enthuſiaſm, and falſe learning.

Argument.—L. 6.——*Breaks off in the middle—*

Biſhop Warburton obſerves very juſtly, that this is a ridicule on Ronſardes Franciade, and Sir William Davenant's Gondibert.

1.—*When civil fury firſt grew high—*

In the firſt edition of the firſt part of this poem, printed ſeparately, we read *dudgeon*. But on the publication of the ſecond part, when the firſt was re-printed with ſeveral additions and alterations, the word dudgeon was changed to fury; as appears in a copy corrected by the author's own hand. The publiſher in 1704, and the ſubſequent ones, have taken the liberty of correcting the author's copy, reſtored the word dudgeon, and many other readings: changing them, I think I may ſay, for the worſe, in ſeveral paſſages. Indeed, while the Editor of 1704 replaces this word, and contends for it, he ſeems to ſhew its impropriety. "To take in dudgeon," ſays he, "is inwardly to reſent, a ſort of "grumbling in the gizzard, and what was previous to actual fury." Yet in the next lines we have men falling out, ſet together by the ears, and fighting. I doubt not but the inconſiſtency of theſe expreſſions occurred to the author, and induced him to change the word, that his ſenſe might be clear, and the æra of his poem certain and uniform.—Dudgeon, in its primitive ſenſe, ſignifies a dagger; and figuratively, ſuch hatred and ſullenneſs as occaſion men to employ ſhort concealed weapons. Some readers may be fond of the word dudgeon, as a burleſque term, and ſuitable, as they think, to the nature of the poem: but the judicious critic will obſerve, that the poet is not always in a drolling humour, and might not think fit to fall into it in the firſt line: he chooſes his words not by the oddneſs or uncouthneſs of the ſound, but by the propriety of their ſignification. Beſides, the word dudgeon,

in the figurative ſenſe, though not in its primitive one, is generally taken for a monoptote in the ablative caſe, to take in dudgeon, which might be another reaſon why the poet changed it into fury. See line 379.

2.—*And men fell out they knew not why*—

Dr. Perrincheif's L. of Charles I. ſays, "There will never be want-"ing, in any country, ſome diſcontented ſpirits, and ſome deſigning "craftſmen; but when theſe confuſions began, the more part knew not "wherefore they were come together."—

3.—*When hard words, jealouſies, and fears,*
Set folks together by the ears—

Hard words.—Probably the jargon and cant-words uſed by the Preſbyterians, and other ſectaries. They called themſelves the elect, the ſaints, the predeſtinated: and their opponents they called Papiſts, Prelatiſts, ill-deſigning, reprobate, profligate, &c. &c.

In the body politic, when the ſpiritual and windy power moveth the members of a commonwealth, and by ſtrange and hard words ſuffocates their underſtanding, it muſt needs thereby diſtract the people, and either overwhelm the commonwealth with oppreſſion, or caſt it into the fire of a civil war. HOBBS.

Jealouſies.—Biſhop Burnet, in the houſe of lords, on the firſt article of the impeachment of Sacheverel, ſays, "The true occaſion of the war "was a jealouſy, that a conduct of fifteen years had given too much "ground for; and that was ſtill kept up by a fatal train of errors in every "ſtep." See alſo the king's ſpeech Dec. 2, 1641.

And fears.—Of ſuperſtition and Popery in the church, and of arbitrary power and tyranny in the ſtate: and ſo prepoſſeſſed were many perſons

with theſe fears, that, like the hero of this poem, they would imagine a bear-baiting to be a deep deſign againſt the religion and liberty of the country. Lord Clarendon tells us, that the Engliſh were the happieſt people under the ſun, while the king was undiſturbed in the adminiſtration of juſtice; but a too much felicity had made them unmanageable by moderate government; a long peace having ſoftened almoſt all the nobleſſe into court pleaſures, and made the commoners inſolent by great plenty.

King Charles, in the fourth year of his reign, tells the lords, "We "have been willing ſo far to deſcend to the deſires of our good ſubjects, "as fully to ſatisfie all moderate minds, and free them from all juſt fears "and jealouſies." The words jealouſies and fears, were bandied between the king and parliament in all their papers, before the abſolute breaking out of the war. They were uſed by the parliament to the king, in their petition for the militia, March 1, 1641-2; and by the king in his anſwer, "You ſpeak of jealouſies and fears, lay your "hands to your hearts and aſk yourſelves, whether I may not be diſ-"turbed with jealouſies and fears." And the parliament, in their declaration to the king at Newmarket, March 9, "Say thoſe fears and "jealouſies of ours which your majeſty thinks to be cauſeleſs, and "without juſt ground, do neceſſarily and clearly ariſe from thoſe "dangers and diſtempers into which your evil councils have brought "us: but thoſe other fears and jealouſies of yours, have no foundation "or ſubſiſtance in any action, intention, or miſcarriage of ours, but "are merely grounded on falſehood and malice."

The terms had been uſed before by the E. of Carliſle to James I. 14 Feb. 1623. "Nothing will more diſhearten the envious maligners "of your majeſty's felicity, and encourage your true hearted friends "and ſervants, than the removing thoſe falſe fears and jealouſies, "which are mere imaginary phantaſms, and bodies of air eaſily diſ-

" ſipated, whenſoever it ſhall pleaſe the ſun of your majeſty to ſhew " itſelf clearly in its native brightneſs, luſtre, and goodneſs."

6.—*For dame religion as for punk—*

From the Anglo-Saxon pung, it ſignifies a bawd, Anus inſtar corii ad ignem ſiccati. (Skinner.) Sometimes ſcortum, ſcortillum. Sir John Suckling ſays,

> Religion now is a young miſtreſs here,
> For which each man will fight and die at leaſt:
> Let it alone a while, and 'twill become
> A kind of married wife; people will be
> Content to live with it in quietneſs.

9.—*When goſpel-trumpeter, ſurrounded*
with long-ear'd rout, to battle ſounded—

Mr. Butler told Thomas Veal eſquire, of Simons-hall, Glouceſterſhire, that the Puritans had a cuſtom of putting their hands behind their ears, at ſermons, and bending them forward, under pretence of hearing the better. He had ſeen five hundred or a thouſand large ears pricked up as ſoon as the text was named. Beſides, they wore their hair very ſhort, which ſhewed their ears the more. See Godwin's notes in Bodley library.

Dr. Bulwer in his Anthropometamorphoſis, or Artificial Changeling, tells us wonderful ſtories of the ſize of men's ears in ſome countries.—Pliny lib. 7. c. 2. ſpeaks of a people on the borders of India, who covered themſelves with their ears. And Purchas, in his Pilgrim, ſaith, that in the iſland Arucetto, there are men and women having ears

of ſuch bigneſs, that they lie upon one as a bed, and cover themſelves with the other.

I here mention the idle tales of theſe authors, becauſe their works, together with Brown's Vulgar Errors, are the frequent object of our poet's ſatire.

11.—*And pulpit, drum eccleſiaſtic.*
was beat with fiſt, inſtead of a ſtick—

It is ſufficiently known from the hiſtory of thoſe times, that the ſeeds of rebellion were firſt ſown, and afterwards cultivated, by the factious preachers in conventicles, and the ſeditious and ſchiſmatical lecturers, who had crept into many churches, eſpecially about London. "Theſe men," ſays Lord Clarendon, "had, from the "beginning of the parliament, infuſed ſeditious inclinations into the "hearts of all men, againſt the government in church and ſtate: but "after the raiſing an army, and rejecting the king's overtures for "peace, they contained themſelves within no bounds, but filled all "the pulpits with alarms of ruin and deſtruction, if a peace were of-"fered or accepted." Theſe preachers uſed violent action, and made the pulpit an inſtrument of ſedition, as the drum was of war. Dr. South, in one of his ſermons, ſays, "The pulpit ſupplied the field with "ſword-men, and the parliament-houſe with incendiaries."

14.—*And oft he rode a colonelling—*

Some have imagined from hence, that by Hudibras, was intended Sir Samuel Luke of Bedfordſhire. Sir Samuel was an active juſtice of the peace, chairman of the quarter ſeſſions, colonel of a regiment of

foot in the parliament army, and a committee-man of that county: but the poet's ſatire is general, not perſonal.

15.—*A wight he was——*

Wight is originally a Saxon word, and ſignifies a perſon or being. It is often uſed by Chaucer, and the old poets. Sometimes it means a witch or conjurer.

16.—*Mirror of knighthood—*

A favourite title in romances.

17.—*That never bent his ſtubborn knee——*

Alluding to the Preſbyterians, who refuſed to kneel at the ſacrament of the Lord's Supper; and inſiſted upon receiving it in a ſitting or ſtanding poſture. See Baxter's Life, &c. &c. In ſome of the kirks in Scotland, the pews are ſo made, that it is very difficult for any one to kneel.

19.—*Nor put up blow, but that which laid*
Right worſhipful on ſhoulder blade—

That is, did not ſuffer a blow to paſs unrevenged, except the one by which the king knighted him. See Grey's note.

22.—*Either for chartel——*

For a challenge. He was a military as well as a civil officer—

ἀμΦότερον βατιλεύς τ' αγαθος κρατερος τ' αἰχμητης.

Il. iii. 179.

Pope tranſlates it,

Great in the war, and great in arts of ſway.

Iliad. iii. 236.

Plutarch tells us, that Alexander the Great was wonderfully delighted with this line.

24.—*That could as well bind o'er as ſwaddle—*

Swaddle.—That is to beat or cudgel, ſays Johnſon; but the word in the Saxon, ſignifies to bind up, to try to heal by proper bandages and applications; hence the verb to *ſwathe*, and the adjective *ſwaddling* clothes; the line therefore may ſignify, that his worſhip could either make peace, and heal diſputes among his neighbours, or, if they could not agree, bind them over to the ſeſſions for trial.

30.—*Whether he were more wiſe or ſtout—*

Burleſques an uſual ſtrain of rhetorical flattery, when authors pretend to be puzzled which of their patrons' noble qualities they ſhould give the preference to. Something ſimilar to this paſſage is the ſaying of Julius Capitolinus, concerning the emperor Verus; "melior orator "quam poëta, aut ut verius dicam pejor poëta quam orator."

38.—*As Montaigne, playing with his cat,*
Complains ſhe thought him but an aſs—

"When my cat and I," ſays Montaigne, "entertain each other with "mutual apiſh tricks, as playing with a garter, who knows but I make "her more ſport than ſhe makes me? ſhall I conclude her ſimple, who "has her time to begin or refuſe ſportiveneſs as freely as I myſelf? "Nay, who knows but ſhe laughs at, and cenſures, my folly, for mak-"ing her ſport, and pities me for underſtanding her no better?" And of animals—"ils nous peuvent eſtimer bêtes, comme nous les eſtimons."

45.—*We grant, although he had much wit,*
H' was very ſhy in uſing it.

The poet, in depicting our knight, blends together his great pretenſions, and his real abilities; giving him high encomiums on his affect-

ed character, and daſhing them again with his true and natural imperfections. He was a pretended ſaint, but in fact a very great hypocrite; a great champion, though an errant coward; famed for learning, yet a ſhallow pedant.

59.—*For hebrew roots, although they're found*
To flouriſh moſt in barren ground—

Some ſtudents in Hebrew have been very angry with theſe lines, and aſſert, that they have done more to prevent the ſtudy of that language, than all the profeſſors have done to promote it. See a letter to the printer of the Diary, dated January 15, 1789, and ſigned John Ryland. The word *for*, here means, as to.

63.—*And truly, ſo perhaps he was,*
'Tis many a pious Chriſtian's caſe.

In the firſt editions this couplet was differently expreſſed,

And truly ſo he was perhaps,
Not as a proſelyte, but for claps.

Many vulgar, and ſome indecent phraſes, were after corrected by Mr. Butler. And, indeed, as Mr. Cowley obſerves, in his Ode on Wit,

——'tis juſt
The author bluſh, there, where the reader muſt.

65.—*He was in logic a great critic*——

In ſome following lines the abuſes of human learning are finely ſatirized.

70.—*Confute, change hands, and ſtill confute.*

Carneades, the academic, having one day diſputed at Rome very

copiouſly in praiſe of juſtice, refuted every word on the morrow, by a train of contrary arguments.—Something ſimilar is ſaid of Cardinal Perron.

75.—*A calf an alderman, a gooſe a juſtice—*

A doggrel Alexandrine placed in the firſt line of the couplet, as it is ſometimes in heroic Alexandrines: thus Dryden,

So all the uſe we make of heaven's diſcover'd will.

See his Religio Laici.

76.—*And rooks committee-men and truſtees.*

A rook is a well-known black-bird, ſaid by the gloſſariſts to be cornix frugivora, and ſuppoſed by them to devour the grain; hence, by a figure, applied to ſharpers and cheats. Thus the committee-men haraſſed and oppreſſed the country, devouring, in an arbitrary manner, the property of thoſe they did not like, and this under the authority of parliament. Truſtees are often mentioned by our poet. See p. 3. c. 1. l. 1516.

In Scobel's collection is an ordinance, 1649, for the ſale of the royal lands in order to pay the army; the common ſoldiers purchaſing by regiments, like corporations, and having truſtees for the whole. Theſe truſtees either purchaſed the ſoldiers' ſhares at a very ſmall price, or ſometimes cheated the officers and ſoldiers, by detaining theſe truſt eſtates for their own uſe. The ſame happened often with regard to the church lands: but 13 Ch. II. an act paſſed for reſtoring all advowſons, glebe-lands and tythes, &c. to his majeſty's loyal ſubjects.

83.—*And when he happen'd to break off*
I' th' middle of his ſpeech, or cough,
H' had hard words ready to ſhew why,
And tell what rules he did it by.

i. e. Apoſiopeſis—Quos ego—ſed motos, &c.

Or cough.—The preachers of thoſe days, looked upon coughing and hemming as ornaments of ſpeech; and when they printed their ſermons, noted in the margin where the preacher coughed or hemm'd. This practice was not confined to England, for Olivier Maillard, a Cordelier, and famous preacher, printed a ſermon at Bruſſels in the year 1500, and marked in the margin where the preacher hemm'd once or twice, or coughed. See the French Notes.

97.—*Like fiſtian heretofore on ſattin—*

The ſlaſhed ſleeves and hoſe may be ſeen in the pictures of Dobſon, Vandyke, and others: but one would conjecture from the word heretofore, that they were not in common wear in our poet's time.

102.—*Which made ſome think when he did gabble*
Th' had heard three labourers of Babel—

In Dr. Donne's Satires, by Pope, we read,

You ſhew yourſelf ſo able,
Pity, you were not druggerman at Babel;
For had they found a linguiſt half ſo good,
I make no queſtion but the tower had ſtood.

103.—*Or Cerberus himſelf pronounce*
A leaſh of languages at once.

"Our Borderers, to this day, ſpeak a leaſh of languages (Britiſh, "Saxon, and Daniſh) in one: and it is hard to determine which of "thoſe three nations has the greateſt ſhare in the motley breed." Camden's Britannia—Cumberland, p. 1010. Butler, in his character of a lawyer, p. 167.—ſays, "he over-runs Latin and French with greater "barbariſm than the Goths did Italy and France; and makes as mad

" a confuſion of language, by mixing both with Engliſh." Statius, rather ridiculouſly, introduces Janus haranguing and complimenting Domitian with both his mouths,

————levat, ecce, ſupinas
Hinc atque inde manus, geminâque hæc voce profatur.

109.—*For he could coin, or counterfeit*
new words, with little or no wit—

The preſbyterians coined and compoſed many new words, ſuch as out-goings, carryings-on, nothingneſs, workings-out, goſpel-walking times, ſecret ones, &c. &c.

111.—*Words ſo debas'd and hard, no ſtone*
was hard enough to touch them on—

This ſeems to be the right reading; and alludes to the touch-ſtone. Though Biſhop Warburton conjectures, that tone ought to be read here inſtead of ſtone.

115.—*That had the orator, who once*
Did fill his mouth with pebble-ſtones
When he harangu'd, but known his phraſe,
He would have us'd no other ways—

Theſe lines are not found in the two firſt editions. They allude to the well known ſtory of Demoſthenes.

119.—*In mathematics he was greater*
Than Tycho Brahe, or Erra Pater—

Erra Pater is the nick-name of ſome ignorant aſtrologer. A little paltry book of the rules of Erra Pater is ſtill vended among the vulgar. I

do not think that by Erra Pater, the poet meant William Lilly, but ſome contemptible perſon, to oppoſe to the great Tycho Brahe. Anticlimax was Butler's favourite figure, and one great machine of his drollery.

123.—*Reſolve by ſines and tangents ſtrait,*
If bread and butter wanted weight—

He could, by trigonometry, diſcover the exact dimenſions of a loaf of bread, or roll of butter. The poet likewiſe intimates that his hero was an over-officious magiſtrate, ſearching out little offences, and levying fines and forfeitures upon them. See Talgol's ſpeech in the next canto.

129.—*Whate'er the crabbed'ſt author hath—*

If any copy would warrant it, I ſhould read "author ſaith."

132.—*For every why he had a wherefore—*

That is, he could elude one difficulty by propoſing another, or anſwer one queſtion by propoſing another.

139. *His notions fitted things ſo well,*
That which was which he could not tell—

He had a jumble of many confuſed notions in his head, which he could not apply to any uſeful purpoſe: or perhaps the poet alludes to thoſe philoſophers who took their ideas of ſubſtances to be the combinations of nature, and not the arbitrary workmanſhip of the human mind.

143.—*He could reduce all things to acts,*
And knew their natures by abſtracts—

A thing is in potentia, when it is poſſible, but does not actually exiſt; a thing is an act, when it is not only poſſible, but does exiſt. A thing

is ſaid to be reduced from power into act, when that which was only poſſible, begins really to exiſt: how far we can know the nature of things by abſtracts, has long been a diſpute. See Locke's Eſſay on the human underſtanding; and conſult the old metaphyſicians, if you think it worth while.

145.—*Where entity and quiddity,*
The ghoſts of defunct bodies fly—

A fine ſatire upon the abſtracted notions of the metaphyſicians, calling the metaphyſical natures the ghoſts or ſhadows of real ſubſtances.

147.—*Where truth in perſon does appear—*

Some authors have miſtaken truth for a real thing or perſon, whereas it is nothing but a right method of putting thoſe notions or images of things (in the underſtanding of man) into the ſame ſtate and order, that their originals hold in nature. Thus Ariſtotle, Met. lib. 2. Unumquodque ſicut ſe habet ſecundum eſſe, ita ſe habet ſecundum veritatem.

148.—*Like words congeal'd in northern air—*

See Rabelais's Pantagruel, livre 4. ch. 56. which hint is improved, and drawn into a paper in the Tatler, No. 254. In Rabelais, Pantagruel throws upon deck three or four handfuls of frozen words, il en jecta ſus le tillac trois ou quatre poignées: et y veids des parolles bien piquantes.

149.—*He knew what's what, and that's as high*
As metaphyſic wit can fly—

The jeſt here is, giving, by a low and vulgar expreſſion, an apt de-

ſcription of the ſcience. In the old ſyſtems of logic, quid eſt quid was a common queſtion.

152.—*As he that hight irrefragable*—

Two lines originally followed in this place, which were afterwards omitted by the author in his corrected copy, viz.

A ſecond Thomas; or at once
To name them all, another Duns.

Perhaps, upon recollection, he thought this great man, Aquinas, deſerving of better treatment, or perhaps he was aſhamed of the pun. However, as the paſſage now ſtands, it is an inimitable ſatire upon the old ſchool divines, who were many of them honoured with ſome extravagant epithet, and as well known by it as by their proper names: thus Alexander Hales, was called doctor irrefragable, or invincible; Thomas Aquinas, the angelic doctor, or eagle of divines; Dun Scotus the ſubtle doctor. This laſt was father of the Reals, and William Ocham of the Nominals. They were both of Merton college in Oxford, where they gave riſe to an odd cuſtom. See Plott's Oxfordſhire, page 285.—*Hight*, a Saxon and old Engliſh participle paſſive, ſignifying *called*.

158.—*Could twiſt as tough a rope of ſand*—

A proverbial ſaying, when men loſe their labour by buſying themſelves in trifles, or attempting things impoſſible.

159.—*And weave fine cobwebs, fit for ſkull*
That's empty, when the moon is full—

That is, ſubtle queſtions or fooliſh conceits, fit for the brain of a madman or lunatic.

173.—*He knew the ſeat of Paradiſe,*
Could tell in what degree it lies—

"Paradiſum locum diu multumque quæſitum per terrarum orbem; "neque tantum per terrarum orbem, ſed etiam in aëre, in lunâ, et "ad tertium uſque cœlum." Burnet. Tell. Theor. l. 2. Cap. 7. "Well may I wonder at the notions of ſome learned men concerning "the garden of Eden; ſome affirming it to be above the moon, others "above the air; ſome that it is in the whole world, others only a part "of the north; ſome thinking that it was no where, whilſt others ſup-"poſed it to be, God knows where, in the Weſt Indies; and, for ought "I know, Sir John Mandeville's ſtory of it may be as good as any of "them." Foulis's Hiſtory of Plots, fol. p. 171. "Otrebius, in a tract "de Vitâ, Morte, et Reſurrectione, would perſuade us, that doubtleſs "the Roſicrucians, are in paradiſe, which place he ſeateth near unto the "region of the moon." Olaus Rudbeckius, a Swede, in a very ſcarce book, entitled Atlantica ſive *Manheim*. 4 vol. fol. out of zeal for the honour of his country, has endeavoured to prove that Sweden was the real paradiſe. The learned Huet, biſhop of Avranches, wrote an expreſs treatiſe De Situ Paradiſi Terreſtris, but not publiſhed till after our poet's death (1691). He gives a map of Paradiſe, and ſays, it is ſituated upon the canal formed by the Tigris and Euphrates, after they have joined near Apamea, between the place where they join, and that where they ſeparate, in

order to fall into the Perſian gulph, on the eaſtern ſide of the ſouth branch of the great circuit which this river makes towards the weſt, marked in the maps of Ptolemy, near Aracca, about 32 degrees 39 minutes north latitude, and 80 degrees ten minutes eaſt longitude. Thus wild and various have been the conjectures concerning the ſeat of paradiſe; but we muſt leave this point undetermined, till we are better acquainted with the antediluvian world, and know what alterations the flood made upon the face of the earth.

Mahomet is ſaid to have aſſured his followers, that paradiſe was ſeated in heaven, and that Adam was caſt down from thence when he tranſgreſſed: on the contrary, a learned prelate of our own time, ſuppoſes that our firſt parents were placed in paradiſe as a reward: for he ſays,

"God (as we muſt needs conclude) having tried Adam in the ſtate of "nature, and approved of the good uſe he had made of his free-will under "the direction of that light, advanced him to a ſuperior ſtation in paradiſe. "How long before this remove, man had continued ſubject to natural "religion alone, we can only gueſs. But of this we may be aſſured, "that it was ſome conſiderable time before the garden of Eden could "naturally be made fit for his reception."—See Warburton's Works: Divine Legation, Vol. iii. p. 634. And again: "This natural ſtate "of man, antecedent to the paradiſaical, can never be too carefully "kept in mind, nor too preciſely explained; ſince it is the very key or "clue (as we ſhall find in the progreſs of this work) which is too open to "us, to lead us through all the receſſes and intimacies of the laſt and "completed diſpenſation of God to man; a diſpenſation long become "intricate and perplexed, by men's neglecting to diſtinguiſh theſe two "ſtates or conditions; which, as we ſay, if not conſtantly kept in

" mind, the Goſpel can neither be well underſtood, nor reaſonably " ſupported."—Div. Leg. Vol. iii. p. 626. 4to.

180.—*By an high Dutch interpreter*—

Johannes Goropius Becanus, a man very learned, and phyſician to Mary queen of Hungary, ſiſter to the Emperor Charles V. maintained the Teutonic to be the firſt, and moſt ancient language in the world. Verſtegan thinks the Teutonic not older than the Tower of Babel. Decayed Intelligence, ch. 7.

181.—*If either of them had a navel*—

" Over one of the doors of the King's antichamber at St. James's, is a " picture of Adam and Eve, which formerly hung in the gallery at " Whitehall, thence called the Adam and Eve Gallery. Evelyn, in the " preface to his Idea of the Perfection of Painting, mentions this picture, " painted by Malvagius, as he calls him (John Mabuſe, of a little " town of the ſame name in Hainault), and objects to the abſurdity of " repreſenting Adam and Eve with navels, and a fountain of carved " imagery in Paradiſe. The latter remark is juſt; the former is only " worthy of a critical man-midwife." Walpole's Anecdotes of Painting. Henry VII. vol. i. p. 50. Dr. Brown has the fifth chapter of the fifth book of his Vulgar Errors, expreſsly on this ſubject, " Of the Pic- " ture of Adam and Eve with Navels."

182.—*Who firſt made muſic malleable*—

This relates to the idea that muſic was firſt invented by Pythagoras, on hearing a blackſmith ſtrike his anvil with an hammer—a ſtory which has been frequently ridiculed.

183.—*Whether the ſerpent at the fall,*
Had cloven feet, or none at all—

That curſe upon the ſerpent, "on thy belly ſhalt thou go," ſeems to imply a deprivation of what he enjoyed before; it has been thought that the ſerpent had feet at firſt. So Baſil ſays, he went erect like a man, and had the uſe of ſpeech before the fall.

191.—*'Twas Preſbyterian true blue—*

Alluding to the proverb—"true blue will never ſtain:" repreſenting the ſtubbornneſs of the party, which made them deaf to reaſon, and incapable of conviction.

193.—*Of* errant *ſaints, whom all men grant*
To be the true church militant—

The poet uſes the word errant with a double meaning; without doubt in alluſion to knights errant in romances: and likewiſe to the bad ſenſe in which the word is uſed, as, an errant knave, an errant villain.

194.—*To be the true church militant—*

The church on earth is called militant, as ſtruggling with temptations, and ſubject to perſecutions: but the Preſbyterians of thoſe days were literally the church militant, fighting with the eſtabliſhment, and all that oppoſed them.

195.—*Such as do build their faith upon*
The holy text of pike and gun—

Cornet Joyce, when he carried away the king from Holdenby, being deſired by his majeſty to ſhew his inſtructions, drew up his troop in the inward court, and ſaid, "Theſe, ſir, are my inſtructions."

201.—*Call fire and ſword, and deſolation,*
A godly thorough reformation—

How far the character here given of the Preſbyterians is a true one, I leave others to gueſs. When they have not had the upper hand, they certainly have been friends to mildneſs and moderation: but Dr. Grey produces paſſages from ſome of their violent and abſurd writers, which made him think that they had a ſtrong ſpirit of perſecution at the bottom.

Some of our brave anceſtors ſaid of the Romans, "Ubi ſolitudinem faciunt, pacem appellant." Tacitus, Vita Agricol. 30.

207.—*A ſect whoſe chief devotion lies*
In odd perverſe antipathies.—

In all great quarrels, the parties are apt to take pleaſure in contradicting each other, even in the moſt trifling matters. The Preſbyterians reckoned it ſinful to eat plum porridge, or minced pies, at Chriſtmas. The cavaliers obſerving the formal carriage of their adverſaries, fell into the oppoſite extreme, and ate and drank plentifully every day, eſpecially after the reſtoration.

210.—*And finding ſomewhat ſtill amiſs—*

Queen Elizabeth was often heard to ſay, that ſhe knew very well what would content the Catholics, but that ſhe never could learn what would content the Puritans.

213.—*That with more care keep holy-day*
The wrong, than others the right way—

In the year 1645, Chriſtmas-day was ordered to be obſerved as a faſt:

and Oliver, when protector, was feaſted by the lord mayor on Aſh-Wedneſday. When James the firſt deſired the magiſtrates of Edinburgh to feaſt the French ambaſſadors before their return to France, the miniſters proclaimed a faſt to be kept the ſame day.

221.—*Free will they one way diſavow;*
Another, nothing elſe allow—

As maintaining abſolute predeſtination, and denying the liberty of man's will: at the ſame time contending for abſolute freedom in rites and ceremonies, and the diſcipline of the church.

223.—*All piety conſiſts therein*
in them, in other men all ſin—

They themſelves being the elect, and ſo incapable of ſinning, and all others being reprobates, and therefore not capable of performing any good action.

227.—*Quarrel with minc'd pies—*

"A ſort of inquiſition was ſet up, againſt the food which had been "cuſtomarily in uſe at this ſeaſon." Blackall's Sermon on Chriſtmas-day.

231.—*The apoſtles of this fierce religion,*
Like Mahomet's, were aſs and widgeon—

Mahomet tells us, in the Koran, that the Angel Gabriel brought to him a milk-white beaſt, called Alborach, ſomething like an aſs, but bigger, to carry him to the preſence of God. Alborach refuſed to let

him get up, unleſs he would promiſe to procure him an entrance into paradiſe: which Mahomet promiſing, he got up. Mahomet is alſo ſaid to have had a tame pigeon, which he taught ſecretly to eat out of his ear, to make his followers believe, that by means of this bird there were imparted to him ſome divine communications. Our poet calls it a widgeon, for the ſake of equivoque; widgeon, in the figurative ſenſe, ſignifying a fooliſh ſilly fellow. It is uſual to ſay of ſuch a perſon, that he is as wiſe as a widgeon: and a drinking ſong has theſe lines,

Mahomet was no divine, but a ſenſeleſs widgeon,
To forbid the uſe of wine to thoſe of his religion.

Widgeon and weaver, ſays Mr. Ray, in his Philoſophical Letters, are male and female ſex.

" There are ſtill a multitude of doves about Mecca preſerved and " fed there with great care and ſuperſtition, being thought to be of the " breed of that dove which ſpake in the ear of Mahomet." Sandy's Travels.

247.—*This hairy meteor did denounce*
the fall of ſceptres and of crowns—

Alludes to the vulgar opinion, that comets are always predictive of ſome public calamity.

Et nunquam cœlo ſpectatum impune cometen.

Pliny calls a comet crinita.

Mr. Butler in his Genuine Remains, vol. i. p. 54. ſays,

Which way the dreadful comet went
In ſixty-four, and what it meant?
What nations yet are to bewail
The operations of its tail:

Or whether France or Holland yet,
Or Germany, be in its debt?
What wars and plagues in Chriſtendom
Have happen'd ſince, and what to come?
What kings are dead, how many queens
And princeſſes are poiſon'd ſince?
And who ſhall next of all by turn,
Make courts wear black, and tradeſmen mourn?
And when again ſhall lay embargo
Upon the admiral, the good ſhip Argo.

Homer, as tranſlated by Pope, Iliad iv. 434. ſays,

While dreadful comets glaring from afar,
Forewarn'd the horrors of the Theban war.

253.—*Like Samſon's heart-breakers, it grew*
in time to make a nation rue—

Heart-breakers were particular curls worn by the ladies, and ſometimes by men. Sampſon's ſtrength conſiſted in his hair; when that was cut off, he was taken priſoner; when it grew again, he was able to pull down the houſe, and deſtroy his enemies. See Judges, cap. xvi.

255.—*Though it contributed its own fall,*
To wait upon the public downfall.

Many of the Preſbyterians and Independents ſwore not to cut their beards, not, like Mephiboſheth, till the king was reſtored, but till monarchy and epiſcopacy were ruined. Such vows were common among the barbarous nations, eſpecially the Germans. Civilis, as we learn from Tacitus, having deſtroyed the Roman legions, cut his hair, which

he had vowed to let grow from his firſt taking up arms. And it became at length a national cuſtom among ſome of the Germans, never to trim their hair, or their beards, till they had killed an enemy.

257.—*It was canonic—*

The latter editions, for canonic, read monaſtic.

258.—*In holy orders by ſtrict vow—*

This line would make one think, that in the preceding one we ought to read monaſtic; though the vow of not ſhaving the beard 'till ſome particular event happened, was not uncommon in thoſe times. In a humorous poem, falſely aſcribed to Mr. Butler, entitled, The Cobler and Vicar of Bray, we read,

This worthy knight was one that ſwore
He would not cut his beard,
'Till this ungodly nation was
From kings and biſhops clear'd.

Which holy vow he firmly kept,
And moſt devoutly wore
A griſly meteor on his face,
'Till they were both no more.

260.—*As that of rigid Cordeliere—*

An order ſo called in France, from the knotted cord which they wore about their middles. In England they were named Grey Friars, and were the ſtricteſt branch of the Franciſcans.

281.—*So learned Taliacotius, from*
the brawny part of porters' bum
cut ſupplemental noſes, which
would laſt as long as parent breech—

Taliacotius was profeſſor of phyſic and ſurgery at Bologna, where he was born, 1553. His treatiſe is well known. He ſays, the operation had been practiſed by others before him with ſucceſs. See a very humorous account of him, Tatler, No. 260. The deſign of Taliacotius has been improved into a method of holding correſpondence at a great diſtance, by the ſympathy of fleſh transferred from one body to another. If two perſons exchange a piece of fleſh from the bicepital muſcle of the arm, and circumſcribe it with an alphabet; when the one pricks himſelf in A, the other is to have a ſenſation thereof in the ſame part, and by inſpecting his arm, perceive what letter the other perſon points to.

Our author likewiſe intended to ridicule Sir Kenelm Digby, who, in his Treatiſe on the ſympathetic powder, mentions, but with caution, this method of ingrafting noſes. It has been obſerved, that the ingenuity of the ancients ſeems to have failed them on a ſimilar occaſion, ſince they were obliged to piece out the mutilated ſhoulder of Pelops with ivory.

In latter days it has been a common practice with dentiſts, to draw the teeth of young chimney-ſweepers, and fix them in the heads of other perſons. There was a lady, whoſe mouth was ſupplied in this manner. After ſome time the boy claimed the tooth, and went to a juſtice of peace for a warrant againſt the lady, who, he alledged, had ſtolen it. The caſe would have puzzled Sir Hudibras.

Dr. Hunter mentions ſome ill effects of this practice. A perſon who

gains a tooth, may ſoon after want a noſe. The ſimile has been tranſlated into Latin thus:

Sic adſcititios naſos de clune toroſi
Vectoris doctâ ſecuit Taliacotius arte:
Qui potuere parem durando æquare parentem:
At poſtquam fato clunis computruit, ipſum
Una ſymphaticum cœpit tabeſcere roſtrum.

285.—*But when the date of Nock was out—*

Nock is a Britiſh word, ſignifying a ſlit or crack. And hence, figuratively, nates, la feſſe, the fundament. Nock, Nockys, is uſed by Gawin Douglaſs in his verſion of the Æneid, for the bottom, or extremity of any thing; Gloſſariſts ſay, the word hath that ſenſe both in Italian and Dutch: others think it a Britiſh word.

308.—*That fear'd no blows but ſuch as bruiſe—*

A man of nice honour ſuffers more from a kick, or ſlap in the face, than from a wound. Sir Walter Raleigh ſays, to be ſtrucken with a ſword is like a man, but to be ſtrucken with a ſtick is like a ſlave.

310.—*And had been at the ſiege of Bullen—*

Henry VIII. beſieged Boulogne in perſon, July 14, 1544. He was very fat, and conſequently his breeches very large. See the Paintings at Cowdry in Suſſex, and the engravings publiſhed by the ſociety of antiquaries. Their breeches and hoſe were the ſame, Port-hoſe, Trunk-hoſe, Pantaloons were all like our ſailors trowſers. See Pedules in Cowel, and the 74th canon ad finem.

327.—*And though knights errant, as ſome think,*
Of old did neither eat nor drink—

"Though I think, ſays Don Quixote, that I have read as many hiſto-

" ries of chivalry in my time as any other man, I never could find that " knights errant ever eat, unleſs it were by mere accident, when they were " invited to great feaſts and royal banquets; at other times, they in- " dulged themſelves with little other food beſides their thoughts."

337.—*For Arthur wore in hall—*

Arthur is ſaid to have lived about the year 530, and to have been born in 501, but ſo many romantic exploits are attributed to him, that ſome have doubted whether there was any truth at all in his hiſtory.

Geoffrey of Monmouth calls him the ſon of Uther Pendragon, others think he was himſelf called Uther Pendragon: Uther ſignifying in the Britiſh tongue a club, becauſe as with a club he beat down the Saxons: Pendragon, becauſe he wore a dragon on the creſt of his helmet.

338.—*Round table like a farthingal—*

The farthingal was a ſort of hoop formerly worn by the ladies. King Arthur is ſaid to have made choice of the round table that his knights might not quarrel about precedence.

343.—*In which he carried as much meat,*
As he and all his knights could eat—

True-wit, in Ben Johnſon's Silent Woman, ſays of Sir Amorous La Fool, " If he could but victual himſelf for half a year in his breeches, " he is ſufficiently armed to over-run a country." Act 4. ſc. 5.

346.—*Nuncheons.*—Meals now made by the ſervants of moſt families about noon-tide, or twelve o'clock. Our Anceſtors in the 13th and 14th century had four meals a day,—breakfaſt at 7; dinner at 10; ſupper at 4; and livery at 8 or 9; ſoon after which they went to-bed. See the Earl of Northumberland's houſehold-book.

The tradeſmen and labouring people had only 3 meals a day, breakfaſt at 8; dinner at 12; and ſupper at 6. They had no livery.

359.—*The trenchant blade, Toledo truſty—*

Toledo is a city in Spain, the capital of New Caſtile, famous for the manufacture of ſwords: the Toledo blades were generally broad, to wear on horſeback, and of great length, ſuitable to the old Spaniſh dreſs. See Dillon's Voyage through Spain, 4to. 1782. But thoſe which I have ſeen were narrow, like a ſtiletto, but much longer: though probably our hero's was broad, as is implied by the epithet trenchant, cutting.

370.—*Of warrants, exigents, contempts—*

Exigent is a writ iſſued in order to bring a perſon to an outlawry, if he does not appear to anſwer the ſuit commenced againſt him.

372—*Than ſerjeant bum invading ſhoulder—*

Alluding to the method by which bum-bailiffs, as they are called, arreſt perſons, giving them a tap on the ſhoulder.

375.—*This ſword a dagger had, his page,*
That was but little for its age—

Thus Homer accoutres Agamemnon with a dagger hanging near his ſword, which he uſed inſtead of a knife. A gentleman producing ſome wine to his gueſts in ſmall glaſſes, and ſaying it was ſixteen years old; a perſon replied it was very ſmall for its age—επιδοντος δε τινος οινον εν ψυκτηριδιω μικρον, και ειποντος οτι εκκαιδεκαετης, μικρος γε, εφη, ως τοσουτων ετων. Iliad. Lib. iii. 271. Athenæus Ed. Cauſabon, p, 584. and 585. lib. xiii. 289.

379.—*It was a ſerviceable dudgeon—*

A dudgeon was a ſhort ſword, or dagger: from the Teutonic Degen, a ſword.

380.—*Either for fighting or for drudging—*

That is for doing any drudgery-work, ſuch as follows in the next verſes.

383.—*Toaſt cheeſe or bacon—*

Corporal Nim ſays, in Shakeſpeare's Henry V. "I dare not fight, "but I will wink, and hold out mine iron: it is a ſimple one, but what "though—it will toaſt cheeſe."

387.—*It had been 'prentice to a brewer—*

This was a common joke upon Oliver Cromwell, who was ſaid to have been partner in a brewery. It was frequently made the ſubject of lampoon during his life-time. In the collection of loyal ſongs, is one called the Protecting Brewer, which has theſe ſtanzas—

A brewer may be as bold as a hector,
When as he had drunk his cup of nectar,
And a brewer may be a Lord Protector,
Which nobody can deny.
Now here remains the ſtrangeſt thing,
How this brewer about his liquor did bring
To be an emperor or a king,
Which nobody can deny.

But whether Oliver was really concerned in a brewery, at any period of his life, it is difficult to determine. Heath, one of his profeſſed enemies, aſſures us, in his Flagellum, that there was no foundation for the report.

Colonel Pride had been a brewer: Colonel Hewſon was firſt a ſhoemaker, then a brewer's clerk: and Scott had been clerk to a brewer.

393.—Four lines which ſtood here in the firſt editions, were afterwards left out in the author's copy.

> Theſe would inveigle rats with th' ſcent,
> to forage, when the cocks were bent;
> And ſometimes catch them with a ſnap
> as cleverly as th' ableſt trap—

406.—*He got on th' outſide of his horſe.*

Nothing can be more completely droll, than this deſcription of Hudibras mounting his horſe. He had one ſtirrup tied on the off-ſide very ſhort, the ſaddle very large: the knight ſhort, fat, and deformed, having his breeches and pockets ſtuffed with black puddings and other proviſion, over-acting his effort to mount, and nearly tumbling over on the oppoſite ſide; his ſingle ſpur, we may ſuppoſe, catching in ſome of his horſe's furniture.

422.—*Of that which bore our valiant bumkin—*

A ſilly country fellow, or awkward ſtick of wood, from the Belg. boom, arbor, and ken, or kin, a diminutive.

429.—*At ſpur or ſwitch no more he ſkipt,*
Or mended pace, than Spaniard whipt—

This alludes to the ſtory of a Spaniard, who was condemned to run the gantlet, and diſdained to avoid any part of the puniſhment by mending his pace.

433.—*That Cæſar's horſe, who, as fame goes,*
Had corns upon his feet and toes.

Suetonius relates, that the hoofs of Cæſar's horſe were divided like toes. And again, Lycoſthenes, de prodigiis et portentis, p. 214.

has the following paſſage: " Julius Cæſar cum Luſitaniæ præ-
" eſſet—equus inſignis, fiſſis unguibus anteriorum pedum, et prope-
" modum digitorum humanorum natus eſt; ferox admodum, atque
" elatus: quem natum apud ſe, cum auruſpices imperium orbis terræ
" ſignificare domino pronuntiaſſent, magnâ curâ aluit; nec patientem
" ſeſſoris alterius, primus aſcendit: cujus etiam ſignum pro Æde Veneris
" genetricis poſtea dedicavit."—The ſtatue of Julius Cæſar's horſe, which was placed before the temple of Venus Genetrix, had the hoofs of the fore feet parted like the toes of a man. Montfaucon's Antiq. Vol. ii. p. 58.

In Havercamp's Medals of Chriſtina, on the reverſe of a coin of Gordianus Pius, pl. 34. is repreſented an horſe with two human fore feet, or rather one a foot, the other a hand—Arion is ſaid, by the ſcholiaſt, on Statius Theb. vi. ver. 301. to have had the feet of a man—humano veſtigio dextri pedis.

437.—*And as that beaſt would kneel and ſtoop,*
Some write, to take his rider up—

Stirrups were not in uſe in the time of Cæſar. Common perſons, who were active and hardy, vaulted into their ſeats; and perſons of diſtinction had their horſes taught to bend down toward the ground, or elſe they were aſſiſted by their ſtrators or equerries. Q. Curtius mentions a remarkable inſtance of docility of the elephants in the army of king Porus: " Indus more ſolito elephantum procumbere juſſit in
" genua; qui ut ſe ſubmiſit, ceteri quoque, ita enim inſtituti erant,
" demiſere corpora in terram." I know no writer who relates that Cæſar's horſe would kneel; and perhaps Mr. Butler's memory deceived him. Of Bucephalus, the favoured ſteed of Alexander, it is ſaid—" ille nec in dorſo inſidere ſuo patiebatur alium; et regem,

" quum vellet aſcendere, ſponte ſua genua ſubmittens, excipiebat; " credebaturque ſentire quem veheret." See alſo Diodor. Sicul. et Plutarch. de ſolert. animal. Mr. Butler, in his MS. common Place-book, applies the ſaddle to the right horſe; for he ſays,

> Like Bucephalus's brutiſh honour,
> Would have none mount but the right owner—

Hudibras's horſe is deſcribed very much in the ſame manner with that of Don Quixote's, lean, ſtiff, jaded, foundered, with a ſharp ridge of bones. Rozinante, however, could boaſt of " mas quartos que un real"—an equivoque entirely loſt in moſt tranſlations. Quarto ſignifies a crack, or chop, in a horſe's hoof or heel: it alſo ſignifies a ſmall piece of money, ſeveral of which go to make a real.

457.—*A ſquire he had whoſe name was Ralph*—

As the knight was of the Preſbyterian party, ſo the ſquire was an Anabaptiſt or Independent. This gives our author an opportunity of characterizing both theſe ſects, and of ſhewing their joint concurrence againſt the king and church.

The Preſbyterians and Independents had each a ſeparate form of church diſcipline. The Preſbyterian ſyſtem appointed, for every pariſh, a miniſter, one or more deacons, and two ruling elders, who were laymen choſen by the pariſhioners. Each pariſh was ſubject to a claſſis, or union of ſeveral pariſhes. A deputation of two miniſters and four ruling elders, from every claſſis in the county, conſtituted a provincial ſynod. And ſuperior to the provincial was the national ſynod, conſiſting of deputies from the former, in the proportion of two ruling elders to one miniſter. Appeals were allowed throughout theſe ſeveral

juriſdictions, and ultimately to the parliament. On the attachment of the Preſbyterians to their lay-elders, Mr. Seldon obſerves, in his table-talk, p. 118, that "there muſt be ſome laymen in the ſynod to over-"look the clergy, leſt they ſpoil the civil work: juſt as when the good "woman puts a cat into the milk-houſe, ſhe ſends her maid to look after "the cat, leſt the cat ſhould eat up the cream."

The Independents maintained, that every congregation was a complete church within itſelf, and had no dependence on claſſical, provincial, or national ſynods or aſſemblies. They choſe their own miniſters, and required no ordination or laying on of hands, as the Preſbyterians did. They admitted any gifted brother, that is, any enthuſiaſt who thought he could preach or pray, into their aſſemblies. They entered into covenant with their miniſter, and he with them. Soon after the revolution the Preſbyterians and Independents coaleſced, the former yielding in ſome reſpects to the latter.

461.—*And when we can, with meter ſafe,*
We'll call him ſo; if not, plain Ralph.

Paulino Auſonius, metrum ſic ſuaſit, ut eſſes
Tu prior, et nomen prægrederere meum.

Sir Roger L'Eſtrange ſuppoſes, that in his deſcription of Ralpho, our author had in view one Iſaac Robinſon, a butcher in Moorfields: others think that the character was deſigned for Pemble, a tailor, and one of the committee of ſequeſtrators.—Dr. Grey ſuppoſes, that the name of Ralph was taken from the grocer's apprentice, in Beaumont and Fletcher's play, called The Knight of the Burning Peſtle. Mr. Pemberton, who was a relation and godſon of Mr. Butler, ſaid, that the 'ſquire was deſigned for Ralph Bedford, eſquire, member of parliament for the town of Bedford.

467.—*The mighty Tyrian queen, that gain'd*
With ſubtle ſhreds a tract of land—

Alludes to the well-known ſtory of Dido, who purchaſed as much land as ſhe could ſurround with an Ox's hide. She cut the hide into ſmall ſtrips, and obtained twenty-two furlongs.

Mercatique ſolum, facti de nomine Byrſam,
Taurino quantum poſſent circundare tergo.
Virg. Æneid, lib. i. 367.

471.—*From him deſcended croſs-legg'd knights—*

Tailors, who uſually ſit at their work in this poſture; and knights of the Holy Voyage, perſons who had made a vow to go to the Holy Land, after death were repreſented on their monuments with their legs acroſs. "Sumptuoſiſſima per orbem chriſtianum erecta cœnobia; "in quibus hodie quoque videre licet militum illorum imagines, mo- "numenta, tibiis in crucem tranſverſis: ſic enim ſepulti fuerunt quot- "quot illo ſeculo nomina bello ſacro dediſſent, vel qui tunc temporis "crucem ſuſcepiſſent." Chronic. Eccleſiaſt. lib. ii. p. 72.

472.—*Fam'd for their faith and warlike fights*
Againſt the bloody cannibal—

Tailors, as well as knights of the Holy Voyage, are famed for their faith, the former frequently truſting much in the way of their trade. The words, bloody cannibal, are not altogether applied to the Saracens; who, on many occaſions behaved with great generoſity; but they denote a more inſignificant creature, to whom the tailor is ſaid to be an avowed enemy.

475.—*This ſturdy 'ſquire had as well,*
As the bold Trojan knight, ſeen hell—

Alluſion to Æneas's deſcent into hell, and the tailor's repairing to the place under the board on which he ſat to work, called hell likewiſe, being a receptacle for all the ſtolen ſcraps of cloth, lace, &c.

477.—*Not with a counterfeited paſs*
Of golden bough ———

Mr. Montague Bacon ſays, it ſhould ſeem, by theſe lines, that the poet thought Virgil meant a counterfeited bough; Dr. Plot, in his Hiſtory of Staffordſhire, ſays, that gold in the mines often grows in the ſhape of boughs and branches, and leaves; therefore Virgil, who underſtood nature well, though he gave it a poetical turn, means no more than a ſign of Æneas's going under ground where mines are.

486.—*But in the carriage crack'd and broken*——

That is, that he was crack-brained.

487.—*Like commendation ninepence, crookt*
With to and from my love, it lookt—

From hence, and from the proverb uſed (Poſt. Works, v. ii. N° 114.) viz. " he has brought his noble to a ninepence," one would be led to conclude, that ſome coins had actually been ſtrucken of this denomination and value. And, indeed, two inſtances of this are recorded by Mr. Folks, both during the civil wars, the one at Dublin, and the other at Newark. Table of Engliſh coins, ed. 1763, p. 92. plates 27. 4. and 28. But long before this period, by royal proclamation of July 9, 1551, the baſe teſtoons or ſhillings of Henry VIII. and Edward VI. were rated at ninepence (Folks, ibid. p. 37.) and of theſe there were

great numbers. It may be conjectured alſo, that the clipt ſhillings of Edward and Elizabeth; and, perhaps, ſome foreign ſilver coins, might paſs by common allowance and tacit agreement for nine-pence, and be ſo called. In William Prynne's anſwer to John Audland the Quaker, in Butler's Genuine Remains, vol. i. p. 382. we read, a light piece of gold is good and lawful Engliſh coin, current with allowance, though it be clipt, filed, waſhed, or worn; even ſo are my ears legal, warrantable, and ſufficient ears, however they have been clipt, par'd, cropt, circumcis'd.

In Queen Elizabeth's time, as Holinſhed, Stow, and Cambden affirm, a proclamation was iſſued, declaring that the teſtoon coined for twelve-pence, ſhould be current for four-pence halfpenny; an inferior ſort, marked with a greyhound, for two-pence farthing; and a third and worſt ſort not to be current at all: ſtamping and milling money took place about the year 1662.

All, or any of theſe pieces, might ſerve for pocket-pieces among the vulgar, and be given to their ſweethearts and comrades, as tokens of remembrance and affection. At this day, an Elizabeth's ſhilling is not unfrequently applied to ſuch purpoſe. The country people ſay commonly, I will uſe your commendations, that is, make your compliments. George Philips, before his execution, bended a ſix-pence, and preſented it to a friend of his, Mr. Stroud. He gave a bended ſhilling to one Mr. Clark. See a brief narrative of the ſtupendous tragedy intended by the ſatanical ſaints, 1662, p. 59.

489.—*He ne'er conſidered it, as loth*—

That is, he did not conſider it was crackt and broken, or perhaps it may mean, he did not over-value, and hoard it up, it being given him by inſpiration, according to the doctrine of the Independents.

491.—*And very wiſely would lay forth*
No more upon it than 'twas worth—

When the barber came to ſhave Sir Thomas More the morning of his execution, the priſoner told him, " that there was a conteſt betwixt the " King and him for his head, and he would not willingly lay out more " upon it than it was worth."

497.—*By means of this, with hem and cough,*
Prolongers to enlighten'd ſnuff—

This reading ſeems confirmed by Butler's Genuine Remains, vol. i. p. 55. and I prefer it to " enlightened ſtuff." Enlightened ſnuff is a good alluſion. As a lamp juſt expiring with a faint light for want of oil, emits flaſhes at intervals; ſo the tailor's ſhallow diſcourſe, like the extempore preaching of his brethren, was lengthened out with hems and coughs, with ſtops and pauſes, for want of matter. The preachers of thoſe days conſidered hems, naſal tones, and coughs, as graces of oratory. Some of their diſcourſes are printed with breaks and marginal notes, which ſhew where the preacher introduced his embelliſhments.

The expiring ſtate of the lamp has furniſhed Mr. Addiſon with a beautiful ſimile in his Cato:

Thus o'er the dying lamp th' unſteady flame
Hangs quivering on a point, leaps off by fits,
And falls again, as loth to quit its hold.

And Mr. Butler, Part iii. Cant. ii. L. 349, ſays,

Prolong the ſnuff of life in pain,
And from the grave recover—gain.

See alſo Genuine Remains, vol. i. p. 374. " And this ſerves thee

" to the ſame purpoſe that hem's and hah's do thy gifted ghoſtly fathers, " that is, to loſe time, and put off thy commodity."

Butler ſeems fond of this expreſſion: " the ſnuff of the moon is full " as harſh as the ſnuff of a ſermon."

507.—*A light which falls down from on high—*

A burleſque parrallel between the ſpiritual gifts, and the ſky-lights which tradeſmen ſometimes have in their ſhops to ſhew their goods to advantage.

509.—*An ignis fatuus that bewitches,*
And leads men into pools and ditches—

An humorous parallel between the vapoury exhalation which miſ-leads the traveller, and the re-baptizing practiſed by the Anabaptiſts.

527.—*The ancient cup, or modern chair—*

" Is not this the cup, ſaith Joſeph's ſteward, whereby indeed my " lord divineth?"—The Pope's dictates are ſaid to be infallible, when he delivers them ex cathedrâ. The prieſteſs of Apollo at Delphos uſed a three-legged ſtool when ſhe gave out her oracles. From Joſeph's cup, perhaps, came the idea of telling fortunes by coffee grounds.

Four-legg'd oracle, means telling fortunes from quadrupeds. The word oracle occurs in like latitude, p. 2. c. iii. v. 569.

530.—*In image, taliſman and cabal—*

Taliſman was a magical inſcription or figure, engraven or caſt, by the direction of aſtrologers, under certain poſitions of the heavenly bodies. The taliſman of Apollonius, which ſtood in the hypodrome at

Conſtantinople, was a brazen eagle. It was melted down when the Latins took that city,—They were thought to have great efficacy as preſervatives from diſeaſes and all kinds of evil. The image of any vermine caſt in the preciſe moment, under a particular poſition of the ſtars, was ſuppoſed to deſtroy the vermine repreſented. See Fabricii Biblioth. Gr. vol. vi. p. 411 & 481. Some make Apollonius Tyanæus the inventor of Taliſmans: but they were probably of ſtill higher antiquity. Necepſus, a king of Egypt, wrote a treatiſe De ratione præſciendi futura, &c. Thus Auſonius, Epiſt. 19. Pontio Paulino—"Quique magos docuit myſteria vana Necepſus." The Greeks called them τελεσματα, but the name probably is Arabic—Gregory's account of them is learned and copious. Cabal, or cabbala, is a ſort of divination by letters or numbers: it ſignifies likewiſe the ſecret or myſterious doctrines of any religion or ſect. The Jews pretend to have received their cabbala from Moſes, or even from Adam. "Aiunt ſe conſervaſſe a "temporibus Moſis, vel etiam ipſius Adami, doctrinam quandam ar-"canam dictam cabalam." Burnet's Archeol. Philoſoph.

531.—*Whoſe primitive tradition reaches*
As far as Adam's firſt green breeches—

The author of the Magia Adamica endeavours to prove, that the learning of the antient Magi was derived from the knowledge which God himſelf communicated to Adam in paradiſe. The ſecond line was probably intended to burleſque the Geneva tranſlation of the bible, publiſhed with notes, 1599, which, in the third of Geneſis, ſays of Adam and Eve, "they ſewed fig-leaves together, and made themſelves *breeches*." In Mr. Butler's character of an hermetic philoſopher (Genuine Remains, vol. ii. p. 227) we read: "he derives the pedigree of

" magic from Adam's firſt green breeches; becauſe fig-leaves being the " firſt cloaths that mankind wore, were only uſed for covering, " and therefore are the moſt antient monuments of concealed myſ- " teries."

535.—*And much of terra incognita,*
The intelligible world could ſay—

" Ideas, according to my philoſophy, are not in the ſoul, but in a " ſuperior intelligible nature, wherein the ſoul only beholds and con- " templates them. And ſo they are only objectively in the ſoul, or " tanquam in cognoſcente, but really elſewhere, even in the intelligible " world, that κοσμος νοητος which Plato ſpeaks of, to which the ſoul is " united, and where ſhe beholds them." See Mr. Norris's Letter to Mr. Dodwell, concerning the immortality of the ſoul of man, p. 114.

538.—*As learn'd as the wild Iriſh are—*

See the antient and modern cuſtoms of the Iriſh, in Camden's Britannia, and Speed's Theatre. Here the poet may uſe his favourite figure, the anticlimax. Yet I am not certain whether Mr. Butler did not mean, in earneſt, to call the Iriſh learned: for, in the age of St. Patrick, the Saxons flocked to Ireland as to the great mart of learning. We find it often mentioned in our writers, that ſuch an one was ſent into Ireland to be educated. Sulgenus, who flouriſhed about ſix hundred years ago—

Exemplo patrum commotus amore legendi
Ivit ad Hibernos, ſophiâ mirabile claros.

In Mr. Butler's MS. common place book he ſays, " When the Saxons invaded the Britons, it is very probable that many

" fled into foreign countries, to avoid the fury of their arms (as the " Veneti did into the iſlands of the Adriatic ſea, when Attila invaded " Italy), and ſome, if not moſt into Ireland, who carried with them that " learning which the Romans had planted here, which, when the Saxons " had nearly extinguiſhed it in this iſland, flouriſhed at ſo high a rate " there, that moſt of thoſe nations, among whom the northern people " had introduced barbariſm, beginning to recover a little civility, were " glad to ſend their children to be inſtructed in religion and learning, " into Ireland."

539.—*Or Sir Agrippa for profound*
And ſolid lying much renown'd—

Sir Agrippa was born at Cologn, ann. 1486, and knighted for his military ſervices under the Emperor Maximilian. When very young, he publiſhed a book De Occultâ Philoſophiâ, which contains almoſt all the ſtories that ever roguery invented, or credulity ſwallowed, concerning the operations of magic. But Agrippa was a man of great worth and honour, as well as of great learning; and in his riper years was thoroughly aſhamed of this book; nor is it to be found in the folio edition of his works.—In his preface he ſays, " Si alicubi erratum ſit, ſive quid " liberius dictum, ignoſcite adoleſcentiæ noſtræ, qui minor quam " adoleſcens hoc opus compoſui: ut poſſim me excuſare, ac dicere, " dum eram parvulus, loquebar ut parvulus, factus autem vir, eva- " cuavi quæ erant parvuli; ac in libro de vanitate ſcientiarum hunc " librum magna ex parte retractavi."—Paulus Jovius in his Elogia " doctorum Virorum, ſays of Sir Agrippa, a Cæſare eruditionis ergo "equeſtris ordinis dignitate honeſtatus." p. 237. Bayle, in his dictionary v. Agrippa, note O, ſays that the fourth book was untruly aſcribed to Agrippa.

541.—*He Anthropoſophus, and Floud,*
And Jacob Behmen underſtood—

Anthropoſophus was a nick-name given to one Thomas Vaughan, Rector of Saint Bridge's, in Bedfordſhire, and author of a diſcourſe on the nature of man in the ſtate after death, entitled, Anthropoſophia theomagica.—" A treatiſe," ſays Dean Swift, " written about fifty years " ago, by a Welch gentleman of Cambridge: his name, as I remem- " ber was Vaughan, as appears by the anſwer to it written by the " learned Dr. Henry Moor: it is a piece of the moſt unintelligible " fuſtian that perhaps was ever publiſhed in any language."

Robert Floud, a native of Kent, and ſon of Sir Thomas Floud, Treaſurer of War to Queen Elizabeth, was Doctor of Phyſic of St. John's College, Oxford, and much given to occult philoſophy. He wrote an apology for the Roſycrucians, alſo a ſyſtem of phyſicks, called the Moſaic Philoſophy, and many other obſcure and myſtical tracts. Monſieur Rapin ſays, that Floud was the Paracelſus of philoſophers, as Paracelſus was the Floud of phyſicians. His opinions were thought worthy of a ſerious confutation by Gaſſendi. Jacob Behmen was an impoſtor and enthuſiaſt, of ſomewhat an earlier date, by trade, I believe, a cobler. Mr. Law, who revived ſome of his notions, calls him a Theoſopher. He wrote unintelligibly in dark myſtical terms.

545.—*In Roſycrucian lore as learned—*

The Roſycrucians were a ſect of hermetical philoſophers. The name appears to be derived from ros dew, & crux a croſs. Dew was ſuppoſed to be the moſt powerful ſolvent of gold; and a croſs ✣ contains the letters which compoſe the word lux, light, called, in the jargon of the

ſect, the ſeed, or menſtruum of the red dragon; or, in other words, that groſs and corporeal light, which, properly modified, produces gold. They owed their origin to a German gentleman, called Chriſtian Roſencruz; and from him likewiſe, perhaps, their name of Roſycrucians, though they frequently went by other names, ſuch as the Illuminati, the Immortales, the Inviſible Brothers. This gentleman had travelled to the Holy Land in the fourteenth century, and formed an acquaintance with ſome Eaſtern philoſophers. They were noticed in England before the beginning of the laſt century. Their learning had a great mixture of enthuſiaſm; and as Lemery, the famous chymiſt, ſays, "it was an art "without an art, whoſe beginning was lying, whoſe middle was labour, "and whoſe end was beggary." Mr. Hales, of Eton, concerning the weapon ſalve, p. 282, ſays, "a merry gullery put upon the world; a "guild of men, who ſtyle themſelves the brethren of the Roſycroſs, a "fraternity, who, what, or where they are, no man yet, no not they "who believe, admire, and devote themſelves unto them, could ever diſ-"cover."—See Chaufrè's Dict. v. Jungius, note D. and Brucher. Hiſt. Critic. Phil. iv. 1. p. 736. Naudæus and Moſheim. Inſt. Hiſt. Chriſt. recent. ſec. 17. 1. 4. 28.—Lore, i. e. ſcience, knowledge, from Anglo-ſaxon, learn, læran to teach.

547.—*He underſtood the ſpeech of birds*—

The ſenate and people of Abdera, in their letter to Hippocrates, give it as an inſtance of the madneſs of Democritus, that he pretended to underſtand the language of birds. Porphyry, de abſtinentiâ, lib. iii. cap. 3. contends that animals have a language, and that men may underſtand it. He inſtances in Melampus and Tireſias of old, and Apollonius of Tyana, who heard one ſwallow proclaim to the reſt, that by the fall of an aſs a quantity of wheat lay ſcattered upon the road.—I believe ſwallows do not

eat wheat. Philoſtratus tells us the ſame tale, with more propriety, of a ſparrow. Porphyry adds,—" a friend aſſured me that a youth, who was " his page, underſtood all the articulations of birds, and that they were " all prophetic. But the boy was unhappily deprived of the faculty; " for his mother, fearing he ſhould be ſent as a preſent to the emperor, " took an opportunity, when he was aſleep, to piſs into his ear." The author of the Targum on Eſther ſays, that Solomon underſtood the ſpeech of birds.

The reader will be amuſed by comparing the above lines with Mr. Butler's character of an Hermetic philoſopher, in the ſecond volume of his Genuine Remains, publiſhed by Mr. Thyer, page 225, a character which contains much wit. Mr. Bruce in his Travels, vol. ii. p. 243. ſays, There was brought into Abyſſinia a Bird called Para, about the bigneſs of a hen, and ſpoke all languages, Indian, Portugueſe, and Arabic. It named the king's name; although its voice was that of a man, it could neigh like a horſe, and mew like a cat, but did not ſing like a bird—from an Hiſtorian of that country.—In the year 1655, a book was printed in London, by John Stafford, intitled, Ornithologie, or the Speech of Birds, to which probably Mr. Butler might allude.

551.—*What member 'tis, of whom they talk,*
When they cry rope, and walk, knave, walk—

This probably alludes to ſome parrot, that was taught to cry rogue, knave, a rope, after perſons as they went along the ſtreet. The ſame is often practiſed now, to the great offence of many an honeſt countryman, who when he complains to the owner of the abuſe, is told by him, take care, Sir, my parrot propheſies—this might allude to more members than one of the houſe of commons.

553.—*He'd extract numbers out of matter—*

Every abſurd notion, that could be picked up from the ancients, was adopted by the wild enthuſiaſts of our author's days. Plato, as Ariſtotle informs us, Metaph. lib. i. c. 6. conceived numbers to exiſt by themſelves, beſide the ſenſibles, like accidents without a ſubſtance. Pythagoras maintained that ſenſible things conſiſted of numbers. Ib. lib. xi. c. 6. And ſee Plato in his Cratylus.

554.—*And keep them in a glaſs like water,*
Of ſov'reign power to make men wiſe—

The Pythagorean philoſophy held that there were certain myſtical charms in certain numbers.

Plato held whatſo'er incumbers,
Or ſtrengthens empire, comes from numbers.

Butler's MS.

559.—*By help of theſe, as he profeſt*
He had firſt matter ſeen undreſt
He took her naked, all alone,
Before one rag of form was on—

Thus Cleveland, page 110. The next ingredient of a diurnal is plots, horrible plots, which with wonderful ſagacity it hunts dry foot, while they are yet in their cauſes, before materia prima can put on her ſmock.

565.—*Not that of paſte-board which men ſhew,*
For groats, at fair Bartholomew—

The puppet-ſhews, ſometimes called Moralities, exhibited the chaos, the creation, the flood, &c.

571.—*But reformation was, ſome ſay,*
O' th' younger houſe to puppet play—

It has not been unuſual to compare hypocrites to puppets, as not being what they ſeemed and pretended, nor having any true meaning or real conſciouſneſs in what they ſaid or did. I remember two paſſages, written about our author's time, from one of which he might poſſibly take the hint. "Even as ſtatues and puppets do move their eyes, their "hands, their feet, like unto living men; and yet are not living actors, "becauſe their actions come not from an inward ſoul, the fountain of "life, but from the artificial poiſe of weights when ſet by the workmen; "even ſo hypocrites." Mr. Mede.

Biſhop Laud ſaid, "that ſome hypocrites, and ſeeming mortified men "that hold down their heads, were like little images that they place in "the bowing of the vaults of churches, that look as if they held up "the church, and yet are but puppets."

The firſt plays acted in England were called Myſteries, their ſubjects were generally ſcripture ſtories, ſuch as the Creation, the Deluge, the Birth of Chriſt, the Reſurrection, &c. &c. this ſort of puppet-ſhew induced many to read the Old and New Teſtament; and is therefore called the Elder Brother of the Reformation.

583.—*Like knights of the poſt—*

Were infamous perſons, who attended the courts of juſtice, to ſwear for hire to things which they knew nothing about. In the 14th and 15th century the common people were ſo profligate, that not a few of them lived by ſwearing for hire in courts of juſtice. See Henry's Hiſtory of England, and Wilkin. Concil. p. 534.

595.—*And tell what guilty aſpects bode—*

This, and the following lines, are a very ingenious burleſque upon aſtrology, to which many in thoſe days gave credit.

599.—*Make mercury confeſs and peach*
Thoſe thieves which he himſelf did teach—

Mercury was ſuppoſed by the poets to be the patron, or god of thieves.

603.—*Like him that took the doctor's bill,*
And ſwallow'd it inſtead o' th' pill—

This alludes to a well known ſtory told in Henry Stephens's apology for Herodotus. A phyſician having preſcribed for a countryman, gave him the paper on which he had written, and told him, he muſt be ſure to take that, meaning the potion he had therein ordered. The countryman, miſunderſtanding the doctor, wrapt up the paper like a bolus, ſwallowed it, and was cured.

605.—*Caſt the nativity o' the queſtion*

When any one came to an aſtrologer to have his child's nativity caſt, and had forgotten the preciſe time of its birth, the figure-caſter took the poſition of the heavens at the minute the queſtion was aſked.

Mr. Butler, in his character of an hermetic philoſopher (See Genuine Remains, vol. ii. p. 241.) ſays, learned aſtrologers obſerving the impoſſibility of knowing the exact moment of any man's birth, do uſe very prudently to caſt the nativity of the queſtion (like him that ſwal-

lowed the doctor's bill inſtead of the medicine), and find the anſwer as certain and infallible, as if they had known the very inſtant in which the native, as they call him, crept into the world.

617.—*But not what wife, for only of thoſe*
The ſtars they ſay cannot diſpoſe—

Sapiens dominabitur aſtris, was an old proverb among the aſtrologers. Biſhop Warburton obſerves, that the obſcurity in theſe lines ariſes from the double ſenſe of the word DISPOSE; when it relates to the ſtars, it ſignifiies influence; when it relates to aſtrologers, it ſignifies *deceive.*

621.—*This Ralpho knew, and therefore took*
The other courſe of which we ſpoke.

Ralpho did not take to aſtrological, but to religious impoſture; the author intimating that wiſe men were ſometimes deceived by this.

638.—*Invoke the aſſiſtance of ſome muſe—*

Butler could not omit burleſquing the ſolemn invocations with which poets addreſs their Muſes. In like manner Juvenal, going to deſcribe Domitian's great turbot, ludicrouſly invokes the aſſiſtance of the Muſes in his fourth ſatire.

641.—*We think 'tis no great matter which—*

Biſhop Warburton thinks it ſhould be read, They think, that is the critics.

645.—*Thou that with ale, or viler liquors,*
Didſt inſpire Withers, Pryn, *and* Vickars.

The Rev. Mr. Charles Dunſter, the learned and ingenious tranſlator of the frogs of Ariſtophanes, and the Editor of Philips's Cider, has taken ſome pains to vindicate the character of Withers as a poet. Party might induce Butler to ſpeak ſlightingly of him; but he ſeems to wonder why Swift, and Granger in his Biographical Hiſtory, ſhould hold him up as an object of contempt. His works are very numerous, and Mr. Granger ſays, his eclogues are eſteemed the beſt; but Mr. Dunſter gives a few lines from his Britain's Remembrancer, a poem in eight Cantos, written upon occaſion of the plague, which raged in London in the year 1625, which bear ſome reſemblance to eaſtern poetry: two pieces of his, by no means contemptible, are publiſhed among the old Engliſh ballads, and extracts chiefly lyrical, from his Juvenilia, were printed in 1785, for J. Sewell, Cornhill.

The extract from his Britain's Remembrancer here follows, which, Mr. Dunſter ſays, may perhaps challenge "compariſon with any "inſtance of the θεος απο μηχανης in ancient or modern poetry."

George Withers died 1667, aged 79.—For a further account of him, ſee Kennet's Regiſter and Chronicle, page 648: He is mentioned in Hudibras, Part ii. Canto iii. l. 169.

——————— it prov'd
A crying ſin, and ſo extremely mov'd
God's gentleneſs, that angry he became:
His brows were bended, and his eyes did flame.
Methought I ſaw it ſo; and though I were
Afraid within his preſence to appear,

My ſoul was rais'd above her common ſtation,
Where, what enſues, I view'd by contemplation.
There is a ſpacious round, which bravely rears
Her arch above the top of all the ſpheres,
Until her bright circumference doth riſe
Above the reach of man's, or angels' eyes,
Conveying, through the bodies chryſtalline,
Thoſe rays which on our lower globes do ſhine;
And all the great and leſſer orbs do lie
Within the compaſs of their canopy.
In this large room of ſtate is fix'd a throne,
From whence the wiſe Creator looks upon
His workmanſhip, and thence doth hear and ſee
All ſounds, all places, and all things that be:
Here ſat the king of gods, and from about
His eye-lids ſo much terror ſparkled out,
That every circle of the heavens it ſhook,
And all the world did tremble at his look:
The proſpect of the ſky, that erſt was clear,
Did with a low'ring countenance appear;
The troubled air before his preſence fled,
The earth into her boſom ſhrunk her head;
The deeps did roar, the heights did ſtand amaz'd;
The moon and ſtars upon each other gaz'd;
The ſun did ſtand unmoved in his path,
The hoſt of Heaven was frighted at his wrath;
And with a voice, which made all nature quake,
To this effect the great Eternal ſpake.

CANTO i. p. 17.

649.—*Who, as we find in ſullen writs—*

That is, ill-natured ſatyrical writings.

653.—*The praiſes of the author, penn'd*
By himſelf, or wit-enſuring friend—

He very ingeniouſly ridicules the vanity of authors who prefix commendatory verſes to their works.

655.—*The itch of picture in the front—*

Milton, who had an high opinion of his own perſon, is ſaid to have been angry with the painter or engraver for want of likeneſs, or perhaps for want of grace, in a print of himſelf prefixed to his juvenile poems. He expreſſed his diſpleaſure in four iambics, which have, indeed, no great merit, and lie open to ſevere criticiſm, particularly on the word δυσμιμημα.

Αμαθει γεγμαΦθσι χειρι τηνδε μεν εικονα
Φαινς ταχ αν προς ειδος αυτοΦυες ἑλεπων
Τον δεκτυπωτον εκ επιγνοντες, Φιλοι,
Γελατε Φαυλα δυσμιμημα ζωγαρΦα

657.—*All that is left o' th' forked hill—*

That is, Parnaſſus.

Nec fonte labia prolui caballino:
Nec in bicipiti ſomniaſſe Parnaſſo
Memini, ut repente ſic poeta prodirem.
Perſii Sat. Prol.

665.—*In weſtern clime there is a town—*

He probably means Brentford, about eight miles weſt of London. See Part ii. Cant. iii. v. 995.

669.—*For brevity is very good,*
When w' are, or are not underſtood.

If we are underſtood, more words are unneceſſary; if we are not likely to be underſtood, they are uſeleſs. Charles II. anſwered the Earl of Mancheſter with theſe lines, only changing very for ever, when he was making a long ſpeech in favour of the diſſenters.

689.—*For after ſolemn proclamation—*

The proclamation here mentioned, was uſually made at bear or bull-baiting. See Plot's Staffordſhire, 439. Solemn proclamation made by the ſteward, that all manner of perſons give way to the bull, or bear, none being to come near him by 40 feet.

711.—*As he believ'd he was bound to do*
In conſcience, and commiſſion too—

The Preſbyterians and Independents were great enemies to thoſe ſports with which the country people amuſed themſelves. Mr. Hume, in the laſt Volume of his Hiſtory of England (Manners of the Commonwealth, Chap. iii. Anno 1660. page 119.) ſays "All recreations were in a manner "ſuſpended, by the rigid ſeverity of the Preſbyterians and Independents: "even bear-baiting was eſteemed heatheniſh and unchriſtian: the ſport "of it, not the inhumanity, gave offence. Colonel Hewſon, from his "pious zeal, marched with his regiment into London, and deſtroyed "all the bears which were there kept for the diverſion of the citizens. "This adventure ſeems to have given birth to the fiction of Hudibras."

714.—*We that are wiſely mounted higher*
Than conſtables, in curule wit,
When on tribunal bench we ſit—

We that are in high office, and ſit on the bench by commiſſion as

juſtices of the peace—Some of the chief magiſtrates in Rome, as ædile, cenſor, prætor, and conſul, were ſaid to hold curule offices, from the chair of ſtate or chariot they rode in, called ſella curulis.

720.—*Low proletarian tything-men—*

Proletarii were the loweſt claſs of people among the Romans, who had no property, ſo called a munere officioque prolis edendæ, as if the only good they did to the ſtate were in begetting children. Tithing-man, that is, a kind of inferior or deputy conſtable.

736.—*For covenant and the cauſe's ſake—*

Covenant means the ſolemn league and covenant drawn up by the Scotch, and ſubſcribed by many of the ſectaries in England, who were fond of calling their party The Cauſe, or the greateſt cauſe in the world. They profeſſed they would not forſake it for all the parliaments upon earth. One of their writers ſays, " Will not the abjurers of the covenant, of " all others, be the chief of ſinners, whilſt they become guilty of no leſs " ſin, than the very ſin againſt the Holy Ghoſt ?"

739.—*This feud, by Jeſuits invented—*

As Don Quixote was always dreaming of chivalry and romances, ſo it was the great object of our knight to extirpate popery and independency in religion, and to reform and ſettle the ſtate.

742.—*Though every nare olfact it not—*

The knight, in this ſpeech, employs more Latin, and more uncouth phraſes, than he uſually does. In this line he means—though

every noſe do not ſmell it. The character of his language was given before in the ninety-firſt, and ſome following lines.

748.—*That cane et anguc pejus hate us—*

A proverbial ſaying, uſed by Horace, expreſſive of a bitter averſion. The puniſhment for parricide among the Romans was, to be put into a ſack with a ſnake, a dog, and an ape, and thrown into the river.

752.—*In bloody cynarctomachy—*

Cynarctomachy is compounded of three Greek words, ſignifying a fight between dogs and bears. See a curious note in Grey's Hudibras—giving an account how the Queen brought from Holland a quantity of bears; but Colonel Cromwell finding the people of Uppingham, in Rutlandſhire, baiting them on the Lord's day, and in the height of their ſport, cauſed the bears to be ſeized, tied to a tree, and ſhot.

> We tax'd you round—ſixpence the pound
> And maſſacred your bears——
>
> *Loyal Songs.*

755.—*I wiſh myſelf a pſeudo-prophet,—*

That is, a falſe prophet.

758.—*Averruncate——*

Means no more than eradicate, or pluck up.

762.—*Frail privilege, fundamental laws—*

The following lines recite the grounds on which the parliament began the war againſt the king, and juſtified their proceedings afterwards. He calls the privileges of parliament frail, becauſe they were

ſo very apt to complain of their being broken. Whatever the king did, or refuſed to do, contrary to the ſentiments, and unſuitable to the deſigns of parliament, they voted preſently a breach of their privilege: his diſſenting to any of the bills they offered him was a breach of privilege: his proclaiming them traitors, who were in arms againſt him, was an high breach of their privilege: and the commons at laſt voted it a breach of privilege for the houſe of lords to refuſe aſſent to any thing that came from the lower houſe.

Both the Engliſh and the Scotch, from the beginning of the war, avouched that their whole proceedings were according to the fundamental laws: by which they meant not any ſtatutes or laws in being, but their own ſenſe of the conſtitution. Thus, after the king's death, the Dutch ambaſſadors were told, that what the parliament had done againſt the king was according to the fundamental laws of this nation, which were beſt known to themſelves.

764.—*Nor proteſtation—*

The proteſtation was a ſolemn vow or reſolution entered into, and ſubſcribed, the firſt year of the long parliament.

765.—*Nor liberty of conſciences—*

The early editions have it free liberty of conſciences: and this reading Biſhop Warburton approves; "free liberty" being, as he thinks, a ſatirical periphraſis for licentiouſneſs, which is what the author here hints at.

766.—*Nor lord's and common's ordinances—*

An ordinance (ſays Clieveland, p. 109.) is a law ſtill-born, dropt before quickened by the royal aſſent. 'Tis one of the parliament's

by-blows, acts only being legitimate, and hath no more fire than a Spaniſh gennet, that is begotten by the wind.

768.—*To get them in their own no hands—*

Suppoſe we read, to get them into their own hands..

773.—*Th' Egyptians worſhip'd dogs, and for*
Their faith made fierce and zealous war—

See the beginning of the fifteenth ſatire of Juvenal.

777.—*The Indians fought for the truth*
Of th' elephant and monkey's tooth—

The inhabitants of Ceylon and Siam are ſaid to have had in their temples, as objects of worſhip, the teeth of monkeys and of elephants. The Portugueſe, out of zeal for the Chriſtian religion, deſtroyed theſe idols; and the Siameſe are ſaid to have offered 700,000 ducats to redeem a monkey's tooth which they had long worſhipped. Le Blanc's Travels, and Herbert's Travels. Martinus Scriblerus, of the Origin of Sciences, Swift's Works.

780—*Fought it out mordicus to death—*

Mordicus, valiantly, tooth and nail.

781.—*But no beaſt ever was ſo ſlight—*

That is, ſo weak, ſo ſilly.

786.—*Boute-feus——*

Makers of miſchief, exciters of ſedition.

790.— ——————— *beaſts that converſe*
With man take after him, as hogs
Get pigs all the year, and bitches dogs—

This faculty is not unfrequently inſtanced by the ancients, to ſhew the ſuperior excellence of mankind. Xenophon. Mem. i. 4, 12. A Roman lady ſeems to have been of the ſame opinion. " Populia, " Marci filia, miranti cuidam quid eſſet quapropter aliæ beſtiæ nun- " quam marem deſiderarent niſi cum prægnantes vellent fieri, reſpondit, " beſtiæ enim ſunt." Macrob. Saturn. lib. ii. cap. 5. Vide etiam Juſt. Lipſii. Epiſt. Quæſt. lib. v. epiſt. 3. et Andream Laurent. lib. viii. Hiſt. Anatom. quæſt. 22. ubi cauſas adducit cur brutæ gravidæ marem non admittunt, ut inter homines mulier.

807.—*For certainly there's no ſuch word*
In all the Scripture on record;
Therefore unlawful, and a ſin—

Some of the diſciplinarians held, that the Scriptures were full and expreſs on every ſubject, and that every thing was ſinful which was not there ordered to be done. Some of the Huguenots refuſed to pay rent to their landlords, unleſs they would produce a text of Scripture directing them to do ſo.

At a meeting of Cartwright, Travers, and other diſſenting miniſters in London, it was reſolved, that ſuch names as did favour either of Paganiſm or Popery ſhould not be uſed, but only Scripture names: accordingly Snape refuſed to baptiſe a child by the name of Richard.

They formed popular arguments for depoſing and murdering kings, from the examples of Saul, Agag, Jeroboam, Jehoran, and the like.

This reminds me of a ſtory I have heard, and which, perhaps, is recorded among Joe Millar's Jeſts, of a countryman going along the ſtreet, in the time of Cromwell, and enquiring the way to St. Anne's church—the perſon enquired of, happening to be a preſbyterian, ſaid, he knew no ſuch perſon as *Saint* Anne; going a little farther, he aſked another man which was the way to Anne's church? he being a cavalier, ſaid, Anne was a Saint before he was born, and would be after he was hanged, and gave him no information.

811.—*A vile aſſembly 'tis that can*
No more be prov'd by Scripture, than
provincial, claſſic, national—

Ralpho here ſhews his independent principles, and his averſion to the preſbyterian forms of church government. If the ſquire had adopted the knight's ſentiments, this curious diſpute could not have been introduced; the vile aſſembly here means the bear-beating, but alludes typically to the aſſembly of divines.

816.—*For when men run a-whoring thus*
With their inventions————

A ſcripture phraſe uſed. Pſalm cvi. ver. 38.

824.—*Be true, ad amuſſim—*

i. e. exactly true, and according to rule.

830.— ———————— *homœoſis—*

That is, an explanation of a thing by ſomething reſembling it.

At this place two lines are omitted in ſeveral editions, particularly in thoſe corrected by the author. They run thus,

Tuſſis pro crepitu, an art
Under a cough to ſlur a f—rt.

The edition of 1704 has replaced them; they were omitted in the poet's corrected copy, probably he thought them indelicate: the phraſe is tranſlated from the Greek. Βηξ ανλι πορδης. επι των εν απορία προσποιεμενων ετερον τι πρατλειν. παρ οσον οι περδονλες λανθανειν πειρωμενοι, προσποιενται βητλειν.

Suidas in Voc.

847.—*Mira de lente—*

Δεινα περι Φακης: A great ſtir about nothing.

Great cry and little wool, as they ſay when any one talks much, and proves nothing. The following lines ſtand thus, in ſome editions, viz.

Thou wilt at beſt but ſuck a bull,
Or ſheer ſwine, all cry, and no wool——

862.—*Altho' of diff'rent ſpecieſes—*

Why ſhould we not read, although of different ſpecies? So alſo in Part ii. Canto iii. v. 317.

880.—*W' are ſteer'd by fate—*

The Preſbyterians were ſtrong fataliſts, and great advocates for predeſtination. Virgil ſays, Æn. ix. l. 95.

O gentrix! quo fata vocas? aut quid petit iſtis?
Mortaline manu factæ immortale carinæ
Fas habeant?

895.—*In northern clime a valorous knight—*

Hudibras encourages himſelf by two precedents; firſt, that of a gentleman who killed a bear and wounded a fiddler; and ſecondly, that of Sir Samuel Luke, who had often, as a magiſtrate, been engaged in ſimilar adventures. He was proud to reſemble the one in this particular exploit, and the other in his general character.

There were ſeveral, in thoſe days, who, like Sir Hudibras, ſet themſelves violently to oppoſe bear-baiting. Oliver Cromwell is ſaid to have ſhot ſeveral bears; and the ſame is ſaid of Colonel Pride. See the note in Grey's Hudibras. Part i. c. 1. v. 752. and Harleian Miſcellany, vol. iii. p. 132.

901.—*'Tis ſung, there is a valiant Mamaluke,*
In foreign land, yclep'd——

The break in the ſecond line is commonly filled up with the name of Sir Samuel Luke. See the note at line 14. The word Mamluck ſignifies acquired, poſſeſſed: and the Mamlukes or Mamalukes were perſons carried off, in their childhood, by merchants or banditti, from Georgia, Circaſſia, Natolia, and the various provinces of the Ottoman empire, and afterwards ſold in Conſtantinople and Grand Cairo. The grandees of Egypt, who had a ſimilar origin, bring them up in their houſes. They often riſe firſt to be cachefs or lieutenants, and then to be beys or petty tyrants. Volney's Travels. Thus, in the Engliſh civil wars, many roſe from the loweſt rank in life to conſiderable power.

915.—*This ſaid, as once the Phrygian knight—*

Laocoon; who, at the ſiege of Troy, ſtruck the wooden horſe with his ſpear—

Sic fatus, validis ingentem viribus haſtam
In latus, inque feri curvam compagibus alvum
Contorſit, ſtetit illa tremens; uteroque recuſſo,
Inſonuere cavæ, gemitumque dedere, cavernæ.—*Virg. Æneid.* ii. 50.

923.—*So have I ſeen, with armed heel,*
A wight beſtride a common-weal—

Our poet might poſſibly have in mind a print engraven in Holland. It repreſented a cow, the emblem of the common-wealth, with the king of Spain on her back kicking and ſpurring her; the queen of England before, ſtopping and feeding her; the prince of Orange milking her; and the duke of Anjou behind, pulling her back by the tail. Heylin's Coſmog. After the Spaniards, in a war of forty years, had ſpent an hundred millions of crowns, and loſt four hundred thouſand men, they were forced to acknowledge the independence of the Dutch provinces, and conclude a peace with them: yet, ſtrange to tell, another nation did not grow wiſe by this example.

925.—*While ſtill the more he kick'd and ſpurr'd,*
The leſs the ſullen jade has ſtirr'd—

Mr. Butler had been witneſs to the refractory humour of the nation, not only under the weak government of R. Cromwell, but in many inſtances under the more adroit and reſolute management of Oliver. Both father and ſon have been compared to the riders of a reſtive horſe by ſome loyal ſongſters: the following lines probably allude to Oliver.

Nol, a rank rider, got faſt in the ſaddle,
And made her ſhew tricks, and curvet and rebound:
She quickly perceived he rode widdle waddle,
And like * his coach-horſe threw his highneſs to ground.
Then Dick, being lame, rode holding the pummel,
Not having the wit to get hold of the rein:
But the jade did ſo ſnort at the ſight of a Cromwell,
That poor Dick and his kindred turn'd footmen again.

See the collection of loyal ſongs, reprinted 1731, vol. ii. p. 281.

* This alludes to an accident that befel the Protector, Sept. 29, who muſt needs drive his coach himſelf: the horſes ran away, and threw him amongſt them, whereby he was in great danger.

NOTES.

PART I. CANTO II.

Argument. L. 1.—*The catalogue and character*
Of th' enemies beſt man of war—

BUTLER's deſcription of the combatants reſembles the liſt of warriors in the Iliad and Æneid, and eſpecially the laboured characters in the Theban war, both in Æſchylus and Euripides. Septem ad Thebas, v. 383. Icetid. v. 362. Phœniſ. v. 1139.

L. 1.—*There was an ancient ſage philoſopher,*
That had read Alexander Roſs over—

Empedocles, a Pythagorean philoſopher and poet, held, that friendſhip and diſcord were principles which regulated the four elements that compoſe the univerſe. The firſt occaſioned their coalition, the ſecond their ſeparation, or, in the poet's own words, preſerved in Diogen. Laert. Edit. Meibom. vol. i. p. 538.

Αλλοτε μεν Φιλοτητι συνερχομεν' εις εν απαντα
Αλλοτε δ' αυ διχ' εκαστα Φορευμενα νεικεος εχθει—

See more in Mer. Cauſabon's note on the paſſage.

The great Anachroniſm increaſes the humour. Empedocles, the philoſopher here alluded to, lived about 2100 years before Alexander Roſs.

" Agrigentinum quidem doctum quendam virum carminibus græcis " vaticinatum ferunt: quæ in rerum natura, totoque mundo conſtarent, " quæque moverentur, ea contrahere amicitiam, diſſipare diſcordiam." Cicero de Amicitiâ.

The Spectator, No. 60, ſays, he has heard theſe lines of Hudibras more frequently quoted than the fineſt pieces of wit in the whole poem:—the gingle of the double rhime has ſomething in it that tickles the ear—Alexander Roſs was a very voluminous writer, and chaplain to Charles the Firſt; but moſt of his books were written in the reign of James the Firſt. He anſwered Sir Thomas Brown's Pſeudodoxia and Religio Medici, under the title of Medicus Medicatus.

5.—*Juſt ſo romances are, for what elſe*
Is in them all but love and battles?—

Mr. Butler, in his MS. Common Place-book, ſays,

Love and fighting is the ſum
Of all romances, from Tom Thumb
To Arthur, Gondibert, and Hudibras.

Of Lovers, the poet in his MS. ſays,

Lovers, like wreſtlers, when they do not lay
their hold below the girdle, uſe fair play.

He adds in proſe—Altho' Love is ſaid to overcome all things, yet at long-run, there is nothing almoſt that doth not overcome Love; whereby it ſeems, Love does not know how to uſe its victory.

12.—*For to make ſome well-ſounding name*———

Γλαυκον τε Μεδοντα τε Θερσιλοχον τε.—Homer. 17. 216.

Copied exactly by Virgil. Æn. vi. 483.

Glaucumque, Medontaque, Therſilochumque.

This is imitated in all the romances of our author's time.—

15.—*Like thoſe that do a whole ſtreet raze*——

Alluding to the Protector Somerſet, who, in the reign of Edward VI. pulled down two churches, part of St. Paul's, and three biſhops' houſes, to build Somerſet Houſe in the Strand.

18.—*They kill, without regard of mothers*———

——————— bellaque matribus

Deteſtata———

Horace, b. i. od. 1.

20.—*Make up ſome fierce, dead-doing man*—

Thus Beaumont and Fletcher;—ſtay thy dead-doing hand.

23.—*So wild a Tartar*———

In Carazan, a province to the North Eaſt of Tartary, Dr. Heylin ſays, "they have an uſe, when any ſtranger comes into their houſes of an "handſome ſhape, to kill him in the night; not out of deſire of ſpoil, "or to eat his body; but that the ſoul of ſuch a comely perſon might "remain among them."

34.—*As men kill beavers for their ſtones—*

That beavers bite off their teſticles is a vulgar error; but what is here implied is true enough, namely, that the teſtes, or their capſulæ, furniſh a medicinal drug of value.

——— imitatus caſtora qui ſe
cunuchum ipſe fecit, cupiens evadere damno
teſticulorum; adeo medicatum intelligit inguen.
Juvenal. Sat. xii. l. 34.

37.—*And as an equal friend to both*
The knight and bear, but more to troth—

Amicus Socrates, amicus Plato, ſed magis amica veritas.

47.—*That is to ſay, whether tollutation,*
As they do term't, or ſuccuſſation—

Tollutation is pacing, or ambling, moving per latera, as Sir Thomas Brown ſays, that is lifting both legs of one ſide together—Succuſſation, or trotting, that is, lifting one foot before, and the croſs foot behind.

55.—*For as whipp'd tops and bandy'd balls,*
The learned hold, are animals—

The atomic philoſophers Democritus, Epicurus, &c. and ſome of the moderns likewiſe, as Des Cartes, Hobbs, and others, will not allow animals to have a ſpontaneous and living principle in them, but maintain that life and ſenſation are generated out of matter, from the contexture of atoms, or ſome peculiar compoſition of magnitudes, figures, ſites, and motions, and conſequently that they are nothing but local

motion and mechaniſm. By which argument tops and balls, whilſt they are in motion, ſeem to be as much animated as dogs and horſes. Mr. Boyle, in his experiments, printed in 1659, obſerves how like animals (men excepted) are to mechanical inſtruments.

60.—*As Indian Britains were from penguins—*

This is meant to burleſque the idea of Mr. Selden, and others, that America had formerly been diſcovered by the Britons or Welſh; which they inferred from the ſimilarity of ſome words in the two languages; Penguin, the name of a bird, with a white head in America, in Britiſh ſignifies a white rock. Mr. Selden, in his note on Drayton's Polyolbion, ſays, that Madoc, brother to David ap Owen, prince of Wales, made a ſea voyage to Florida, about the year 1170.

David Powell, in his Hiſtory of Wales, reporteth, that one Madoc, ſon of Owen Gwinedſh, Prince of Wales, ſome hundred years before Columbus diſcovered the Weſt-Indies, ſailed into thoſe parts, and planted a colony. The ſimile runs thus; horſes are ſaid to be invented from engines, and things without ſenſe and reaſon, as Welſhmen are ſaid to have ſailed to the Indies; both upon the like grounds, and with as much probability.

My worthy and ingenious friend Mr. Pennant, though zealous for the honour of his native country, yet cannot allow his countrymen the merit of having ſailed to America before the time of Columbus: the proper name of theſe birds, ſaith he, (Philoſoph. Tranſactions, vol. lviii. p. 96.) is Pinguin, propter pinguedinem, on account of their fatneſs: it has been corrupted to Penguen, ſo that ſome have imagined it a Welſh word, ſignifying a white head: beſides, the two ſpecies of birds

that frequent America under that name, have *black* heads, not white ones.

Our poet rejoices in an opportunity of laughing at his old friend Selden, and ridiculing ſome of his eccentric notions.

62.—*They their live engines ply'd—*

That is, Hudibras and his ſquire ſpurred their horſes.

65.—*The dire Pharſalian plain—*

Alluding to Pharſalia, where Julius Cæſar gained his ſignal victory.

68.—*That came to aid their brethren—*

The laſt word is lengthened into bretheren, for metre ſake.

71.—*For, as our modern wits behold,*
Mounted a pick-back on the old—

Ridiculing the diſputes formerly ſubſiſting between the advocates for ancient and modern learning. Sir William Temple obſerves: that as to knowledge, the moderns muſt have more than the ancients, becauſe they have the advantage both of theirs and their own: which is commonly illuſtrated by a dwarf ſtanding upon a giant's ſhoulders, and therefore ſeeing more and further than the giant.

87.—*His death-charg'd piſtols he did fit well,*
Drawn out from life-preſerving vittel—

The reader will remember how the holſters were furniſhed.

The antitheſis between *death-charged* piſtols, and *life-preſerving* vittel, is a kind of figure much uſed by Shakeſpear, and the poets before Mr. Butler's time; very frequently by Butler himſelf.

96.—*On ſtirrup-ſide he gaz'd about—*

For it appears from c. i. v. 407, that he had but one ſtirrup.

97.—*Portending blood, like blazing ſtar,*
The beacon of approaching war—

Diri cometæ quidni? quia crudelia, atque immania famem, bella, clades, cædes, morbos, everſiones urbium, regionum vaſtitates, hominum interitus portendere creduntur.

99.—*The Squire advanc'd with greater ſpeed*
Than could b' expected from his ſteed—

In ſome editions we read,

Ralpho rode on with no leſs ſpeed
Than Hugo in the foreſt did.

Hugo was aid-de-camp to Gondibert. B. I. c. ii. St. 66.

106.—*Crowdero march'd expert and able—*

This is ſaid, by Sir Roger L'Eſtrange, to be deſigned for one Jackſon, a milliner, who liv'd in the New Exchange in the Strand. He had loſt a leg in the Parliament's ſervice, and went about fiddling from one ale-houſe to another: but Butler does not point his ſatire at ſuch low game. His nick-name is taken from the inſtrument he uſed: Crowde, fiddle, crwth, fidicula in the Britiſh language.

114.————*On north-eaſt ſide—*

It is difficult to ſay, why Butler calls the left the north-eaſt ſide. A friend of Dr. Grey's ſuppoſes it to allude to the manner of burying; the feet being put to the eaſt, the left ſide would be to the north, or north-eaſt. Some authors have aſſerted, and Euſeb. Nurem-

berg, a learned Jeſuit, in particular, that the body of man is magnetical; and being placed in a boat, a very ſmall one we muſt ſuppoſe, of cork or leather, will never reſt till the head reſpecteth the north. Paracelſus had alſo a microcoſmical conceit about the body of a man, dividing and differencing it according to the cardinal points; making the face the eaſt, the back the weſt, &c. of this microcoſm: and therefore, working upon human ordure, and by long preparation rendering it odoriferous, he terms it Zibetta occidentalis. Now in either of theſe poſitions, the body lying along on its back with its head towards the north, or ſtanding upright with the face towards the eaſt, the reader will find the place of the fiddle on the left breaſt to be due north eaſt. One, or both of theſe conceits, it is probable, our poet had in view; and very likely met with them, as I have done, in a book entitled Brown's Vulgar Errors, b. ii. ch. 3.

Ovid, dividing the world into two hemiſpheres, calls one the right hand, and the other the left. The augurs of old, in their divinations, and prieſts in their ſacrifices, turned their faces towards the eaſt; in which poſture the north, being the left hand, agrees exactly with the poſition in which Crowdero would hold his fiddle.

120.—*Which was but ſouſe to chitterlings*—

Souſe is the pig's ear, and chitterlings are the pig's guts; the former alludes to Crowdero's ear which lay upon the fiddle, the latter to the ſtrings of the fiddle which are made of catgut.

133.—*In Staffordſhire, where virtuous worth*—

This alludes to the cuſtom of bull-running in the manor of Tudbury in Staffordſhire, where a charter is granted by John of Gaunt, king of

Caſtile and Leon, and duke of Lancaſter (and confirmed by inſpeximus and grant of Henry VI.) dated 22d of Auguſt, in the fourth year of the reign of our moſt gracious (moſt ſweet, tres dulce) king Richard II. (A. D. 1380) appointing a king of the minſtrels or muſicians (five hiſtriones) who is to have a bull for his property, which ſhall be turned out by the prior of Tudbury, if his minſtrels, or any one of them, could cut off a piece of his ſkin before he runs into Derbyſhire; but if the bull gets into that county ſound and unhurt, the prior may have his bull again. Exemplification of Henry VI. is dated 1442.

This cuſtom being productive of much miſchief, was, at the requeſt of the inhabitants, and by order of the Duke of Devonſhire, lord of the manor, diſcontinued about the year 1788. See Blount's Ancient Tenures, and Jocular Cuſtoms.

137.—*As once in Perſia—*

This relates to a ſtory told by Herodotus, lib. iii. of the ſeven princes, who, having deſtroyed the uſurper of the crown of Perſia, were all of them in competition for it: at laſt they agreed to meet on horſeback at an appointed place, and that he ſhould be acknowledged ſovereign whoſe horſe firſt neighed: Darius's Groom, by a ſubtle trick, contrived that his maſter ſhould ſucceed.

146.—*And takes place, tho' the younger brother—*

A perſon with a wooden leg generally puts that leg firſt in walking.

147.—*Next march'd brave Orſin—*

This character was deſigned for Joſhua Goſlin, who kept bears at Paris Garden, Southwark, as ſays Sir Roger L'Eſtrange in his key to Hudibras.

155.—*Grave as the emperor of Pegu,*
Or Spaniſh potentate, Don Diego—

See Purchas's Pilgrim's and Lady's Travels into Spain.

161.—*So lawyers, leſt the bear defendant,*
And plaintiff dog, ſhou'd make an end on't—

Mr. Butler probably took this idea from a book entitled the princely Pleaſure of Kenilworth in Warwickſhire, in 1575.

" The beares wear brought foorth intoo coourt, the dogs ſet too them, " to argu the points, eeven face to face; they had learned coounſell alſo " a both parts;—If the dog in pleadyng would pluck the beare by the " throte, the beare with travers would claw him again by the ſkaip, " &c."

163.—*Do ſtave and tail with writs of error—*

The compariſon of a lawyer with a bearward is here kept up; the one parts his clients, and keeps them at bay by writ of error and demurrer, as the latter does the dogs and the bear, by interpoſing his ſtaff, (hence ſtave) and holding the dogs by the tails. See the character of a lawyer in Butler's Genuine Remains, Vol. ii. p. 164. where the ſeverity and bitterneſs of the ſatire, and the verſes which follow, may be accounted for by the poet's having married a widow, whom he thought a great fortune, but perhaps, through the unſkilfulneſs or roguery of the lawyer, it being placed on bad ſecurity, was loſt. This he frequently alludes to in his MS. common-place book: he ſays the lawyer never ends a ſuit, but prunes it, that it may grow the faſter, and yield a greater increaſe of ſtrife.

The conquering foe they ſoon aſſailed,
Firſt Trulla ſtav'd, and Cerdon tailed.

The improvements in modern practice, and the acuteneſs of Butler's obſervation, have been able to add little to the picture left us by Ammianus Marcellinus of the lawyers of ancient Rome. See Lib. xxx. cap. iv. Butler's ſimile has been thus tranſlated into Latin:

Sic legum myſtæ, ne forſan pax foret, Urſam
Inter tutantem ſeſe, actoremque moloſſum
Faucibus injiciunt clavos, denteſque refigunt,
Luctanteſque canes coxis, remoriſque revellunt:
Errores juriſque moras obtendere certi,
Judiciumque prius revocare ut prorſus iniquum.
Tandem poſt aliquod breve reſpiramen utrinque,
Ut pugnas iterent, crebris hortatibus urgent.
Eja! agite o cives, iterumque in prœlia trudunt.

168.—*So he was dry-nurs'd by a bear—*

That is, maintained by the diverſion which his bear afforded the rabble. It may allude likewiſe, as Dr. Grey obſerves, to the ſtory of Valentine and Orſin, ch. iv. where Orſin is ſuckled by a bear, as Romulus was by a wolf.

171.—*Bred up, where diſcipline moſt rare is,*
In military garden Paris—

At Paris-Garden, in Southwark, near the river ſide, there was a playhouſe, at which Ben Jonſon is ſaid to have acted the part of Zuliman: the place was long noted for the entertainment of bear-baiting. The cuſtom of reſorting thither was cenſured by one Crowley, who wrote in the latter time of Henry VIII.——Robert Crowley, I believe, was a

Northamptonſhire man, of Magdalane College, Oxford, about the year 1534, and 1542. In Bod. Lib. See his 31 epigrams.

> At Paris Garden, each ſunday, a man ſhall not fail
> To find two or three hundred for the bearward vale,
> One halfpenny a piece they uſe for to give;
> When ſome have not more in their purſes, I believe.
> Well, at the laſt day their conſcience will declare,
> That the poor ought to have all that they may ſpare.
> If you therefore give to ſee a bear fight,
> Be ſure God his curſe upon you will light.

Theſe barbarous diverſions continued in faſhion till they were ſuppreſſed by the fanatics in the civil wars. Bear-baiting was forbid by an act of Parliament 1 Ch. I. which act was continued and enforced by ſeveral ſubſequent acts. James the firſt inſtituted a ſociety, which he called of the military garden, for the training of ſoldiers and practiſing feats of arms, and as Paris was then the chief place for polite education, ſome have imagined this place was from thence called the military garden Paris: others ſuppoſe it to be called garden Paris from the name of the owner.

176.—*T' Apollo offer'd up petitions—*

The whole paſſage, here a little inverted, is certainly taken from Boccalini's Advertiſement from Parnaſſus, cent. i. advert. 16. p. 27. ed. 1656, where the gardeners addreſs Apollo, beſeeching him, that, as he had invented drums and trumpets, by means of which princes could enliſt and deſtroy their idle and diſſolute ſubjects; ſo he would teach them ſome more eaſy and expeditious method of deſtroying weeds and noxious plants, than that of removing them with rakes and ſpades.

181.————*Quoth Sir Sun*—

"Sir Sun," is an expreſſion uſed by Sir Philip Sydney in Pembroke's Arcadia, book i. p. 70. See likewiſe Butler's Remains, Vol. ii. p. 248.

194.—*He 'll ſign it with cler. parl. dom. com.*

During the civil wars, the parliament granted patents for new inventions: theſe, and all other orders and ordinances, were ſigned by their clerk, with this addition to his name—clerk of the parliament houſe of commons. The devil is here repreſented as directing and governing the parliament. Monopolies and granting of patents, had occaſioned great uneaſineſs in the reign of James I. when an act paſſed, that all patents ſhould regularly paſs before the king and council, upon the report of the attorney general.

197.—*They did ſo, but it prov'd ſo ill,*
Th' had better let them grow there ſtill—

The expedient of arming the diſcontented and unprincipled multitude, is adventurous, and often proves fatal to the ſtate.

205.—*None ever acted both parts bolder,*
Both of a chieftain and a ſoldier—

A ſatire on common characters given by hiſtorians.

211.—*Not as the ancient heroes did*
Who, that their baſe births might be hid—

Ion thus addreſſed his mother Creuſa, when ſhe had told him that he was ſon of Apollo—

Δευρ' ελθ' ες ους γαρ τους λογους ειπειν θελω,
Και περικαλυψαι τοισι πραγμασι σκοτον.
Ορα συ, μητερ, μη σφαλεισα παρθενος,
Εγγινεται νοσημα' εις κρυπτους γαμους.
Επειτα τω θεω προστιθης την αιτιαν.
Και τουμον αισχρον αποφυγειν πειρωμενη
Φοιβω τεκειν με φης, τεκους' ουκ εκ θεου.

Euripides, Ion, 1521.

225.—*Replete with ſtrange hermetic powder—*

Hermetic, *i. e.* chymical, from Hermes, Mercury; or perhaps ſo called from Hermes Triſmegiſtus, a famous Egyptian philoſopher.

226.—*That wounds nine miles point-blank would ſolder—*

Meaning to banter the ſympathetic powder, which was to effect the cure of wounds at a diſtance. It was much in faſhion in the reign of James the Firſt. See Sir Kenelm Digby's diſcourſe touching the cure of wounds by the powder of ſympathy, tranſlated from the French by R. White, gent. and printed 1658—Point-blank is a term in gunnery, ſignifying an horizontal level.

228.—*Extracted from a rotten poſt—*

Uſeleſs powders in medicine, are called powders of poſt

231.—*Tho' by Promethean fire made—*

That is, heat of the ſun: So in Canto iii. v. 628. Promethean powder, that is, powder calcined by the ſun, for the chief ingredient in ſympathetic powder was calcined by the ſun.

237.—*Will convey miſchief from the dung—*

Still ridiculing the ſympathetic powder. See the treatiſe above-mentioned, where the poet's ſtory of the ſpit is ſeriouſly told—

243.— ——————*And as the prince*
Of poets, Homer, ſung long ſince,
A ſkilful leech is better far,
Than half a hundred men of war—

Ιητρος γαρ ανηρ τολλων ανταξιος αλλων
Ιες τ' εκταμνειν, επι τ'ηπια Φαρμακα παστειν.

Homer. Iliad. b. xi. l. 514.

Leech is the old Saxon term for phyſician, derived from laec, lac, munus, reward; Chaucer uſes the word leechcraft, to expreſs the ſkill of a phyſician, and at this day we are accuſtomed to hear of beaſt leech, cow leech, &c. The gloſſary annexed to Gawen Douglaſs's Virgil ſays, Leiche, a phyſician or ſurgeon, Scot. Leech from the A. S. laec, lyce, laek Iſl. laeknare Goth. leik medicus, A. S. laenian, laecinian ſanare, curare: laikinon Belg.

251.—*And rugged as a Saracen,*
Or Turk of Mahomet's own kin—

Mr. George Sandys, in his book of travels, obſerves, that the Turks are generally well complexioned, of good ſtature, and the women of elegant beauty, except Mahomet's kindred, who are the moſt ill-favoured people upon earth, branded, perhaps, by God (ſays he) for the ſin of their ſeducing anceſtor—

259.—*Armed, as heralds cant and langued,*
Or, as the vulgar ſay, ſharp-fanged—

Our author here banters the heralds, as he had before rallied the lawyers and phyſicians.

271.—*Scrimanſky was his couſin-german—*

Some favourite bear perhaps.

274.—*And* quarter *himſelf upon his paws—*

A word ending in er before another beginning with a vowel, is often conſidered as ending in re, and cut off accordingly. See P. ii. c. ii. v. 367. and c. iii. v. 192. P. iii. c. i. v. 521. P. ii. c. i. v. 752. P. iii. c. i. v. 583. 622. 680. c. ii. v. 108. 468. c. iii. v. 684. Heroical Epiſtle, v. 284. Lady's Anſwer, v. 130. So in P. i. c. iii. v. 1286. *Whats'ever aſſembly's.* Thus bowre for bower, that is a chamber. See Percy's reliques of ancient poetry, vol. i. p. 52. The old poets took great liberties in varying the accents and terminations of many words: thus, countriè, ladiè, harpèr, fingèr, battèl, damsèl, &c. Ibid. p. 37. Two of the Roman emperors, Maximian and Valentinian, gave names to bears, which they kept for the daily pleaſure of ſeeing them devour their ſubjects. The names of the executioners to Valentinian were Mica Aurea, and Innocentia. Amm. Marcellin. xxix. 3. et Lactant. de mort. perſecutorum, cap. 21. The word ſcrimaher is interpreted rugit, aut buccinat. Du Cange from Papias. Ab iis diebus reſident ac priorum pedum ſuctu vivunt. Plin. Nat. Hiſt. lib. iii. cap. 36.

275.—*And though his countrymen, the Huns,*
Did ſtew their meat between their bums
And th' horſes' backs o'er which they ſtraddle—

This fact is related by Ammianus Marcellinus xxxi. cap. ii. 615. Ed. Paris. 1681. With ſuch fare did Azim Can entertain Jenkinſon, and other Engliſhmen, in their travels to the Caſpian ſea from the river Volga. " Tartaros eſſe perquam immundis moribus: ſi jurulentum aliquid apponatur in menſam, nulla requirere cochlearia, ſe juſcula manibus haurire; erectorum equorum carnem devorare nullo foco admotam; offas tantum ſub equeſtri ſella applicare, quibus equino calore tepefactis, tanquam opipare conditis, veſci." Buſbequii, Ep. iv.

283.—*Who writes, he ſpouſed in India—*

Le Blanc tells this ſtory of Aganda the daughter of Iſmation.

287.—*Full many a fight* for him *between—*

That is, on his account.

289.—*Each ſtriving to deſerve the crown*
Of a ſav'd citizen—

He, who ſaved the life of a Roman citizen, was entitled to a civic crown; ſo, in banter, ſays our author, were Talgol and Orſin, who fought hard to ſave the lives of the dogs and bears.

294.—*Church-fellow-membership, and blood—*

Both were of the ſame fanatic ſect, and inured to ſcenes of cruelty from their employments.

302.—*And, like a champion, ſhone with oil—*

He was a butcher; and as greaſy as the Greek and Roman wreſtlers, who anointed themſelves with oil to make their joints more ſupple, and prevent ſtrains.

305—*He many a boar, and huge dun-cow*
Did, like another Guy, o'erthrow—

The ſtory of Guy, earl of Warwick, and the dun-cow killed by him at Dunſmore-heath, in Warwickſhire, is well known in romance. He lived about the tenth century. A rib of this cow is now ſhewn in Warwick caſtle: but more probably it is ſome bone of a whale.

309.—*With greater troops of ſheep h' had fought*
Than Ajax, or bold Don Quixote—

Ajax, when mad with rage for having loſt the armour of Achilles, attacked and ſlew a flock of ſheep, miſtaking them for the Grecian princes. See Sophocles, Ajax. l. 29. Horace, Satire iii. book ii. l. 197. Don Quixote encountered a flock of ſheep, and imagined they were the giant Alipharnon of Tapobrana.

311.—*And many a ſerpent of fell kind,*
With wings before and ſtings behind,
Subdued—

Meaning the flies, waſps, and hornets, which prey upon the butchers' meat, and were killed by the valiant Talgol. Fell is a Saxon word and ſignifies cruel, deadly: hence the term fellow is uſed to denote a cruel wicked man: perhaps fellow, in a better ſenſe, may ſignify companion, from feel, fellow-feeling.

313.— ——*As poets ſay, long agone,*
Bold Sir George Saint George did the dragon—

Sir George, becauſe tradition makes him a ſoldier as well as a ſaint: or an hero (eques) as well as a martyr. But all heroes in romance have the appellation of Sir, as Sir Belianis of Greece, Sir Palmerin, &c. As to the patron ſaint of England, the legendary accounts aſſign the exploits and ſufferings of George the Martyr to the times of Diocletian, or even to an æra ſtill earlier, before George, the Arian biſhop of Alexandria, was born; and the character given to that profligate prelate, by his contemporaries Amm. Marcellinus, and St. Epiphanius, is in direct variance with the high panegyric of the pious martyr, by Venantius Fortunatus in Juſtinian's time. Nor are the narratives of their deaths leſs inconſiſtent. All which conſiderations ſufficiently invalidate the unſupported conjecture ſo invidiouſly adopted by ſome, that our guardian ſaint, inſtead of a chriſtian hero, was in reality an avaricious and oppreſſive heretical uſurper of Athanaſius's ſee. But to return,

There was a real Sir George St. George, who, with Sir Robert Newcomen, and Major Ormſby, was, in February 1643 (about our poet's time) made commiſſioner for the government of Connaught; and it is not improbable that this coincidence of names might ſtrike forcibly on the playful imagination of Mr. Butler. It is whimſical too, that George Monk, in a collection of loyal ſongs, is ſaid to have ſlain a moſt cruel dragon, meaning the rump parliament; or, perhaps, the poet might mean to ridicule the preſbyterians, who refuſed even to call the apoſtles Peter and Paul ſaints, much more St. George, but in mockery called them Sir Peter, Sir Paul, Sir George.—The ſword of St. George is thus ludicrouſly deſcribed.

His ſword would ſerve for battle, or for dinner, if you pleaſe,
When it had ſlain a Cheſhire man t'would toaſt a Cheſhire cheeſe.

C. i. v. 354.

315.—*Nor engine, nor device polemic,*
Diſeaſe, nor doctor epidemic—

The plain meaning is—not military engine, nor ſtratagem, nor diſeaſe, nor doctor epidemic, ever deſtroyed ſo many. The inquiſition, tortures, or perſecutions, have nothing to do here. There is humour in joining the epithet epidemic to doctor, as well as to the diſeaſe; intimating, perhaps, that no conſtitution of the air is more dangerous than the approach of an itinerant practitioner of phyſic,

Πολλον ιατρων εισοδος μ'απωλεσεν.

Thus Juvenal—

Quot Themiſon ægros autumno occiderit uno—

Butler, in his Genuine Remains, Vol. ii. p. 304. ſays, "a mountebank "is defined to be an epidemic phyſician."

317.—*Though ſtor'd with deletery med'cines—*

Deletery, noxious, dangerous, from δηλεω, δηλητηριον.

319.—*E'er ſent ſo vaſt a colony*
To both the under worlds as he—

Virgil, in his ſixth Æneid, deſcribes both the Elyſian Fields and Tartarus as below, and not far aſunder.

321.—*For he was of that noble trade,*
That demi-gods and heroes made—

Very juſtly ſatirizing thoſe that pride themſelves on their military atchievements. The general who maſſacres thouſands, is called great and glorious; the aſſaſſin who kills a ſingle man is hanged at Tyburn.

Ille crucem ſceleris pretium tulit; hic diadema.
Juvenal. Sat. xiii. 105.

325.—*And is, like others, glorious when*
'Tis great and large, but baſe, if mean—

Julius Cæſar is ſaid to have fought fifty battles, and to have killed of the Gauls alone, eleven hundred ninety-two thouſand men, and as many more in his civil wars. In the inſcription which Pompey placed in the temple of Minerva, he profeſſed that he had ſlain, or vanquiſhed and taken, two millions one hundred and eighty-three thouſand men.

330.—*So ſacred, with vile* bungleing—

The laſt word is here lengthened into bungleing, for the ſake of the metre.

336.—*Whoſe ſpoils upon his back he wore—*

Meaning his budget made of pig's ſkin.

343.—*In magic he was deeply read,*
As he that made the brazen-head—

The device of the brazen head, which was to ſpeak a prophecy at a certain time, had by ſome been imputed to Groſſa Teſta, biſhop of Lincoln, as appears from Gower, the old Welſh poet.

For of the great clark Groſteſt
I red, how redy that he was
Upon clergy an hede of braſs
To make, and force it for to tell
Of ſuch things as befell:
And ſeven years buſineſs
He laid; but for the lackneſs
Of half a minute of an hour,
Fro firſt that he began labour,
He loſt all that he had do—

Others ſuppoſed that the deſign of making the brazen-head originated with Albertus Magnus. But the generality of writers, and our poet among the reſt, have aſcribed it to Roger Bacon, a cordelier friar, who flouriſhed in the thirteenth century, and is ſaid to have known the uſe of the teleſcope. Mr. Beckwith, in his new edition of Blount's Fragmenta Antiquitatis, ſuppoſes Roger Bacon to have been born near Mekeſburgh, now Mexborough, in the county of York, and that his famous brazen head was ſet up in a field at Rothwell, near Leeds.

His great knowledge cauſed him to be thought a magician, the ſuperior of his order put him in priſon on that account, from whence he was delivered, and died A. D. 1292, aged 78. Some, however, believe the ſtory of the head to have been nothing more than a moral fable.

345.—*Profoundly ſkill'd in the black art,*
As Engliſh Merlin, for his heart—

This alludes to William Lilly the aſtrologer.—Merlin was a Welſh magician, who lived about the year 500. He was reckoned the prince of enchanters; one that could outdo and undo the enchantments of all others. Spenſer, book i. c. vii. 36.

It Merlin was, which whilom did excell
All living wights in might of magick ſpell.

There was alſo a Scotch Merlin, a prophet, called Merlinus Caledonius, or Merlin the Wild, who lived at Allelwyd about the year 570. Geoffry of Monmouth hath written the fabulous hiſtory of both theſe perſons: of the Briton, in his book de geſtis Britonum, f. 51. ed. Aſcenſ. 1508—of the Scot, in a Latin poem preſerved in the Cotton Library. See Pinkerton's inquiry into the hiſtory of Scotland, vol. ii. p. 275.

347.—*But far more ſkilful in the ſpheres,*
Than he was at the ſieve and ſhears—

The literal ſenſe would be, that he was ſkilful in the heavenly ſpheres; that is, was a great aſtrologer: but a ſphere is properly any thing round, and the tinker's ſkill lay in mending pots and kettles which are commonly of that ſhape. There was a kind of divination practiſed "im- "piâ fraude aut anili ſuperſtitione"—a ſieve was put on the point of a pair of ſheers, and expected to turn round when the perſon or thing inquired after was named. This ſilly method of applying for information is mentioned by Theocritus, Idyll. 3. It is called Coſcinomantia.

353.—*Of warlike engines he was author,*
Devis'd for quick diſpatch of ſlaughter—

This ſeems to be introduced to keep up the compariſon. Roger Bacon is ſaid to have invented gunpowder. It has been obſerved, that gunpowder was invented by a prieſt, and printing by a ſoldier.

359.—*He was the firſt that e'er did teach*
To make, and how to ſtop, a breach—

Tinkers are ſaid to mend one hole and make two.

365.—*He Trulla loved——*

Trull is a profligate woman, that follows the camp. Trulla ſignifies the ſame in Italian. Caſaubon derives it from the Greek ματρυλλη.—The character is ſaid to have been intended for the daughter of one James Spencer.

367.—*A bold virago, ſtout and tall,*
As Joan of France, or Engliſh Mall—

Joan d'Arc, commonly called the Maid of Orleans, has been ſufficiently celebrated in the Engliſh hiſtories of the reign of Henry VI. about the year 1428 and 1429—

Engliſh Moll was no leſs famous about the year 1670. Her real name was Mary Carlton; but ſhe was more commonly diſtinguiſhed by the title of Kentiſh Moll, or the German princeſs.—A renowned cheat and pickpocket, who was tranſported to Jamaica in 1671; and, being ſoon after diſcovered at large, was hanged at Tyburn, January 22, 1672-3. Memoirs of Mary Carlton were publiſhed 1673. Granger, in his biographical hiſtory, calls her Mary Firth. See vol. ii. p. 408. ed. oct. She was commonly called Engliſh Mall; thus Cleveland, p. 97, "certainly it is under the ſame notion, as one whoſe pockets are picked "goes to Mal Cutpurſe."

378.—*Than th' Amazonian dame Pentheſile—*

In the firſt editions it is printed with more humour Pen-theſile. See Virgil, Æneid. i. 494.

Ducit Amazonidum lunatis agmina peltis
Pentheſilea furens, mediiſque in millibus ardet,
Aurea ſubnectens exſertæ cingula mammæ
Bellatrix, audetque viris concurrere virgo.

385.—*They would not ſuffer the ſtout'ſt dame*
To ſwear by Hercules his name—

The men and women, among the Romans, did not uſe the ſame oath, or ſwear by the ſame deity; Aulus Gellius, Noctes Atticæ, lib. xi. cap. 6, but commonly the oath of women was Caſtor; of men Edepol,

or Mehercule. According to Macrobius, the men did not ſwear by Caſtor, nor the women by Hercules; but Edepol, or ſwearing by Pollux, was common to both.

387.—*Make feeble ladies, in their works,*
To fight like termagants and Turks—

The word termagant now ſignifies a noiſy and troubleſome perſon, eſpecially of the female ſex. How it came by this ſignification I know not. Some derive it from the Latin ter magnus, felix ter et amplius; but Junius thinks it compounded of the Anglo-Saxon ðýp the ſuperlative or third degree of compariſon, and maga potens: thus the Saxon word eaðeg happy, ðýp-eaðeg moſt happy.—In Chaucer's rime of ſire thopas, termagant appears to have been the name of a deity. The giant, ſire Oliphaunt, ſwears by Termigaunt, line 13741. Bale, deſcribing the threats uſed by ſome papiſt magiſtrates to his wife, ſpeaks of them as "grennyng upon her lyke termagaunts in a playe." And Hamlet in Shakeſpeare (act iii. ſc. 3.) "I could have ſuch a fellow whipt for ore-"doing Termagant, it out Herod's Herod." The French romances corrupted the word into tervagaunt, and from them La Fontaine took it up, and has uſed it more than once in his tales. Mr. Tyrrwhit informs us that this Saracen deity, in an old MS. romance in the Bodleian library, is conſtantly called Tervagan.

Biſhop Warburton very juſtly obſerves, that this paſſage is a fine ſatire on the Italian epic poets, Arioſto, Taſſo, and others; who have introduced their female warriours, and are followed in this abſurdity by Spenſer and Davenant.—Biſhop Hurd likewiſe, in his ingenious and elegant letters on chivalry, p. 12. ſays: "one of the ſtrangeſt circum-"ſtances (in old romance) is that of the women warriours. Butler, "who ſaw it in this light, ridicules it, as a moſt unnatural idea,

" with great ſpirit. Yet, in theſe repreſentations they did but copy " from the manners of the times. Anna Comnena tells us, that the " wife of Robert the Norman fought, ſide by ſide, with her huſband in " his battles."

389.—*To lay their native arms aſide,*
Their modeſty, and ride aſtride—

Cambden, in his account of Richmond (Article Surrey, vol. i. col. 188. ed. 1722.) ſays, that Anne, wife of Richard II. daughter of the emperor Charles IV. taught the Engliſh women the preſent mode of riding, about the year 1388. Before which time they rode aſtride.—J. Gower, who dates his poem 16 Richard II. 1394. deſcribing a company of ladies on horſe-back, ſays, " everich one ride on ſide." p. 70. a. 2.

394.—*And ſhe that would have been the miſtreſs*
Of Gundibert, but he had grace,
And rather took a country laſs—

The princeſs Rhodalind harboured a ſecret affection for Gondibert; but he was more ſtruck with the charms of the humble Birtha, daughter to the ſage Aſtragon.

Courts ſhe ne'er ſaw; yet courts could have outdone,
With untaught looks, and an unpractis'd heart.

399.—*To government, which they ſuppoſe*
Can never be upheld in proſe—

Butler loſes no opportunity of rallying Sir William Davenant, and burleſquing his poem entitled Gondibert. Sir William, like many profeſſional men, was much attached to his own line of ſcience; and, in

his preface to Gondibert endeavours to ſhew, that neither divines, leaders of armies, ſtateſmen, nor miniſters of the law, could uphold the government without the aid of poetry.

403.— ——————*Yet what we tell*
Of Trulla that's improbable,
Shall be depos'd by thoſe have ſeen't;
Or, what's as good, produc'd in print—

The vulgar imagine that every thing which they ſee in print muſt be true. An inſtance of this is related by our countryman Mr. Martin, who was thrown into the inquiſition for neglecting to pay due reſpect to a religious proceſſion at Malaga. One of the father-inquiſitors took much pains to convert him; and, among other abuſes which he caſt on the reformed religion and its profeſſors, affirmed that king William was an Atheiſt, and never received the ſacrament. Mr. Martin aſſured him this was falſe to his own knowledge: when the reverend father replied, "Iſaac, Iſaac, never tell me ſo.—I have read it in a "French book."

409.—*The upright Cordon next advanc't—*

An equivoque upon the word upright. Perhaps our poet might here mean to ſatirize Colonel Hewſon, who was a cobler, great preacher, and a commander of ſome note: "renown'd in ſong," for there are many ballads and poems which celebrate the cobler and his ſtall.

413.—*He rais'd the low, and fortify'd*
The weak againſt the ſtrongeſt ſide—

Repaired the heels, and mended the worn-out parts of the ſhoe.

415.—*Ill has he read, that never hit*
On him in Muſes' deathleſs writ—

A parody upon theſe lines in Gondibert—

Recorded Rhodalind, whoſe name in verſe
Who hath not hit, not luckily hath read.

Or thus,

Recorded Rhodalind, whoſe high renown
Who miſs in books, not luckily have read.

417.—*He had a weapon keen and fierce,*
That thro' a bull-hide ſhield would pierce—

Meaning his ſharp knife, with which he cut the leather.

419.—*And cut it in a thouſand pieces*
Tho' tougher than the knight of Greece his—

The ſhield of Ajax.

Αιας δ' εγγυθεν ηλθε, Φερων σακος ηυϊε πυργον,
χαλκειον, επταβοειον, ο οι Τυχιος καμε τευχων. Iliad vii. 219.

421.—*With whom his* black-thumb'd anceſtor—

According to the old verſes,

The higher the plumb-tree, the riper the plumb;
The richer the cobler, the blacker his thumb.

425.—*And were renown'd, as Homer writes,*
For well-ſol'd boots no leſs than fights—

Ευκνημιδες Αχαιοι—κνημις, was an armour for the legs, from κνημη, tibia, crus, which Butler ludicrouſly calls boots.

441.—*Laſt Colon came*——

Colon is ſaid, by Sir Roger L'Eſtrange, to be one Ned Perry, an hoſtler; poſſibly he had riſen to ſome command in a regiment of horſe.

453.—*Altho' his horſe had been of thoſe*
That fed on man's fleſh, as fame goes—

The horſes of Diomedes were ſaid to have been fed with human fleſh.

Non tibi ſuccurrit crudi Diomedis imago,
Efferus humanâ qui dape pavit equas.
Ovid. Epiſt. Deinara, Hercul.

The moral, perhaps, might be, that Diomede was ruined by keeping his horſes, as Acteon was ſaid to be devoured by his dogs, becauſe he was ruined by keeping them: a good hint to young men, qui gaudent equis, canibuſque; the French ſay, of a man who has ruined himſelf by extravagance, il a mangé ſes biens.

See the account of Duncan's horſes in Shakeſpear. (Macbeth, Act ii. ſc. 6.)

455.—*Strange food for horſe! and yet, alas!*
It may be true, for fleſh is graſs—

Our poet takes a particular pleaſure in bantering Sir Thomas Brown, author of the Vulgar Errors, and Religio Medici. In the latter of theſe tracts he had ſaid, "All fleſh is graſs, not only metaphorically, but literally: for all thoſe creatures we behold, are but the herbs of the "field digeſted into fleſh in them, or more remotely carnified in ourſelves. Nay, farther we are, what we all abhor, anthropophagi and "canibals; devourers not only of men but of ourſelves, and that "not in allegory but poſitive truth; for all this maſs of fleſh which

" we behold came in at our mouth; this frame we look upon hath " been upon our trenchers."

458.—*Than Hercules to cleanſe a ſtable—*

Alluding to the fabulous ſtory of Hercules, who cleanſed the ſtables of Augeas, king of Elis, by turning the river Alpheus through them.

461.—*He ripp'd the womb up of his mother,*
Dame Tellus———

This means no more than his ploughing the ground. The mock epic delights in exaggerating the moſt trifling circumſtances. This whole character is full of wit and happy alluſions—

475.—*Theſe worthies were the chief that led*
The combatants—

All Butler's heroes are round-heads: the cavaliers are ſeldom mentioned in his poem. The reaſon may be, that his ſatire on the two predominant ſects would not have had the ſame force from the mouth of a Royaliſt. It is now founded on the acknowledgments and mutual recriminations of the parties expoſed.

484.—*Of different manners, ſpeech, religions—*

In a thankſgiving ſermon preached before the parliament on the taking of Cheſter, the preacher ſaid, there were in London no leſs than one hundred and fifty different ſects.

493.—*What rage, O citizens! what fury—*

Butler certainly had theſe lines of Lucan in view. Pharſal. 1—8.

Quis furor, O cives, quæ tanta licentia ferri,
Gentibus inviſis Latium præbere cruorem?

Cumque ſuberba foret Babylon ſpolianda trophæis
Auſoniis, umbrâque erraret Craſſus inulta.
Bella geri placuit nullos habitura triûmphos?
Heu quantum potuit terræ pelagique parari
Hoc, quem civiles hauſerunt, ſanguine, dextræ.

And Virgil, Æn. ii. 42.

——— O miſeri! quæ tanta inſania, cives?

Perhaps too he recollected the ſeventh epode of Horace.

Quo, quo, ſceleſti ruitis? aut cur dexteris
Aptantur enſes conditi?

495.—*What æſtrum, what phrenetic mood—*

Οιστρος is not only a Greek word for madneſs, but ſignifies alſo a gad-bee, or horſe-fly, that torments cattle in the ſummer, and makes them run about as if they were mad.

497.—*While the proud Vies your trophies boaſt,*
And unreveng'd walks———ghoſt—

Vies, or Devizes, in Wiltſhire. This paſſage alludes to the defeat given by Wilmot to the forces under Sir William Waller, near that place, July 13, 1643. After the battle Sir William was entirely neglected by his party. Clarendon calls it the battle of Roundway-down. See vol. ii. p. 224. Some in joke call it Runaway-down. Others ſuppoſe the hiatus, in the ſecond line, ought to be ſupplied by the name Hambden, who was killed in Chargrove-field in Oxfordſhire, about the time of Waller's defeat, in the neighbourhood of the Devizes.—The heathen poets have feigned, that the ghoſts of the ſlain could not enter Elyſium, till their deaths were revenged.

502.—*In vain, untriumphable fray—*

The Romans never granted a triumph to the conqueror in a *civil* war.

503.—*Shall Saints in civil bloodſhed wallow*
Of Saints, and let the cauſe lie fallow?—

The ſupport of the diſcipline, or eccleſiaſtical regimen by preſbyters was called the cauſe, as if no other cauſe was comparable to it. See Hooker's Eccleſ. Pol. preface.

509.—*The ſolemn league and covenant—*

Mr. Robert Gordon, in his hiſtory of the illuſtrious family of Gordon, vol. ii. p. 197. compares the ſolemn league and covenant with the holy league in France; he ſays, they were as like as one egg to another, the one was nurſed by the Jeſuits, the other by the Scots preſbyterians.

513.—*For as we make war for the king*
Againſt himſelf—

"To ſecure the king's perſon from danger, ſays Lord Clarendon, was "an expreſſion they were not aſhamed always to uſe, when there was "no danger that threatened, but what themſelves contrived and deſigned "againſt him. They not only declared that they fought for the king, "but that the raiſing and maintaining ſoldiers for their own army, would "be an acceptable ſervice for the king, parliament, and kingdom."

One Blake, in the king's army, gave intelligence to the enemy in what part of the army the king fought, that they might direct their bullets accordingly.

517.—*For if bear-baiting we allow,*
What good can reformation do—

Hewſon is ſaid, by Mr. Hume, to have gone, in the fervor of his zeal againſt bear-bating, and killed all the bears which he could find in the city. But we are told by the author of the myſtery of the good old cauſe, a pamphlet publiſhed ſoon after theſe animals were deſtroyed, that they were killed by Colonel Pride. Grainger's Biographical Hiſtory, vol. iii. p. 75.

521.—*Are theſe the fruits o' th' proteſtation—*

The proteſtation was framed, and taken in the Houſe of Commons, May 3, 1641; and immediately printed, and diſperſed over the nation. The deſign of it was to alarm the people with fears and apprehenſions both for their civil and religious liberties; as if the proteſtant religion were in danger, and the privileges of parliament trampled upon. The king was deemed to have acted unconſtitutionally the day before, by taking notice of the bill of attainder againſt the earl of Strafford, then depending in the Houſe of Lords.

522.—*The prototype of reformation—*

The proteſtation was the firſt attempt towards a national combination againſt the eſtabliſhment, and was harbinger to the Covenant. See Nalſon's Collections. Vol. I. p. ult. And Walker's Sufferings of the Clergy. Vol. I. 22—6.

523.— ———— *Martyrs—*

Thoſe that were killed in the war.

524.—*Wore in their hats like wedding-garters—*

The proteſters or petitioners, when they came tumultuouſly to the parliament-houſe, Dec. 27, 1641, ſtuck pieces of paper in their hats, which were to paſs for their proteſtation.

526.—*Six members' quarrel to eſpouſe—*

Charles I. ordered the following members, Lord Kimbolton, Mr. Pym, Mr. Hollis, Mr. Hambden, Sir Arthur Haſelrig, and Mr. Stroud, to be proſecuted, for plotting with the Scots, and ſtirring up ſedition. The Commons voted againſt their arreſt, and the King went to the houſe with his guards, in order to ſeize them; but they had received intelligence of the deſign, and made their eſcape. This was one of the firſt acts of open violence which preceded the civil wars. The king took this meaſure chiefly by the advice of Lord Digby.

527.—*Did they for this draw down the rabble,*
With zeal, and noiſes formidable—

The cry of the rabble was, as mentioned in the following lines, for reformation in church and ſtate—no biſhops—no evil counſellors, &c. See the proteſtation in Rapin's Hiſtory.

531.—*Who having round begirt the palace,*
As once a month they do the gallows—

The executions at Tyburn were generally once a month.

536.—*Church-diſcipline,* for *patching kettle—*

For, that is, inſtead of, as alſo in v. 547 and 551.

561.—*Did ſaints, for this, bring in their plate—*

Zealous perſons, on both ſides, lent their plate, to raiſe money for recruiting the army. The king, or ſome one for the parliament, gave notes of hand to repay with intereſt. Several of the colleges at Oxford have notes to this day, for their plate delivered to the king: and I have ſeen many other notes of the ſame nature. Even the poor women brought a ſpoon, a thimble, or bodkin.

572.—*Juſt like the dragon's teeth being ſown—*

Ovid. Metamorph. Lib. III. 106.

575.—*Like th' Hebrew calf, and down before it*
The ſaints fell proſtrate, to adore it—

Exod. xxxii.

578.—*Make that* farcaſmous *ſcandal true—*

Read farcaſmous, an adjective.

581—*Have pow'rful preachers ply'd their tongues—*

Calamy, Caſe, and the other diſſenting teachers, exhorted their flocks, in the moſt moving terms and tones, to contribute their money towards the ſupport of the parliament army.

587.—*The men, as Indians with a female*
tame elephant, inveigle the male—

The method by which elephants are caught, is by placing a tame female elephant within an incloſure, who, like a decoy-duck, draws in the male.

589.—*Have they told Prov'dence what it muſt do*

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Told it the news o' th' laſt expreſs—

The prayers of the preſbyterians, in thoſe days, were very hiſtorical. Mr. G. Swaithe, in his prayers, p. 12, ſays, " I hear the king hath " ſet up his ſtandard at York, againſt the parliament, and the city of " London. Look thou upon them; take their cauſe into thine own " hand; appear thou in the cauſe of thy ſaints; the cauſe in hand."

Tell them from the Holy Ghoſt (ſays Beech) from the word of truth, that their deſtruction ſhall be terrible, it ſhall be timely, it ſhall be total.

Give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.—Who remembered us at Naſeby, for his mercy endureth for ever.

Who remembered us in Pembrokeſhire, for his mercy, &c.

Who remembered us at Leiceſter, for his mercy, &c.

Who remembered us at Taunton, for his mercy, &c.

Who remembered us at Briſtol, for his mercy, &c. See ſermon, licenſed by Mr. Cranford, 1645.—Mr. Pennington, Lord Mayor, in his order to the London miniſters, April, 1643, ſays, you are to commend to God in your prayers, the Lord General, the whole army in the parliament ſervice; as alſo in your ſermons effectually to ſtir up the people, to appear in perſon, and to join with the army, and the committee for the militia in the city.

609.—*The parliament drew up petitions—*

It was cuſtomary for the active members of parliament to draw up petitions, and ſend them into the country to be ſigned. Lord Clarendon charges them with altering the matter of the petition after it was

ſigned, and affixing a freſh petition to the names. The Hertfordſhire petition, at the beginning of the war, took notice of things done in parliament the night before its delivery: it was ſigned by many thouſands. Another petition was preſented, beginning, "We men, women, children, and ſervants, having conſidered," &c. Fifteen thouſand porters petitioned againſt the biſhops, affirming they cannot endure the *weight* of epiſcopacy any longer.

621.—*Velis et remis, omnibus nervis—*

That is, with all their might. The reader will remember, that to our hero

> Latin was no more difficile
> Than to a black-bird 'tis to whiſtle.——Canto i. l. 53.

626.—*Each man of us to run before*
Another—

This was a common phraſe in thoſe days, particularly with the zealous preachers, and is inſerted in the ſolemn league and covenant.

630.— ——— *Malignants—*

That is, the king's party; the parliament calling their opponents by that name.

643.—*According to the pureſt mode*
Of churches, beſt reform'd abroad—

The preſbyterians pretended to deſire ſuch a reformation as had taken place in the the neighbouring churches; the king offered to invite any

churches to a national ſynod, and could not even obtain an anſwer to the propoſal.

Inſtead of taking pattern by the beſt reformed churches, they would have had other reformed churches take pattern by them. They ſent letters, and their covenant to ſeventeen foreign churches; but they never produced the anſwer they received from any of them—a plain indication that proteſtants abroad did not approve their practices.

646.—*To do, we* know *not what, nor how—*

Read knew, as in ſome editions.

649.—*And is indeed the ſelf-ſame caſe*
With theirs that ſwore et cæteras—

By the convocation, which ſat in the beginning of 1640, all the clergy were required to take an oath in this form: "Nor will I ever give my "conſent to alter the government of this church by archbiſhops, biſhops, "deans, archdeacons, *et cætera.*" See this oath at length in Biographia Britannica, and Baxter's Life, p. 15. Dr. Heylin, who was a member of the Convocation, declared, that the words, "et cætera," were an overſight, and intended to have been expunged before it was ſent to the preſs: and beſide, that the oath was rendered ſo determinate, and the words ſo reſtrained by the other part, that there could be no danger, no myſtery or iniquity in it. Life of archbiſhop Laud; but ſuch an oath could not be juſtified, as every oath ought to be plain and determinate. See Cleveland's Poem, p. 33.

Who ſwears et cætera, ſwears more oaths at once
Than Cerberus, out of his triple ſconce;
Who views it well, with the ſame eye beholds
The old falſe ſerpent in his numerous folds.
Accurſt et cætera!
Then finally, my babes of grace, forbear,
Et cætera will be too far to ſwear:
For 'tis, to ſpeak in a familiar ſtile,
A Yorkſhire wea-bit longer than a mile.

Mr. Butler here ſhews his impartiality, by bantering the faults of his own party.

651.—*Or the French league, in which men vow'd*
To fight to the laſt drop of blood—

The holy league in France, 1576, was the original of the Scotch ſolemn league and covenant: they are often compared together by Sir William Dugdale, and others. See Satire Menippée, ſometimes called the French Hudibras.

657.—*Rather than goſpel-walking times—*

This is one of the cant phraſes much uſed in our author's time.

661—*In name of king and parliament—*

The preſbyterians made a diſtinction between the king's perſon politic, and his perſon natural: when they fought againſt the latter, it was in defence of the former, always inſeparable from the parliament. The commiſſion granted to the earl of Eſſex was in the name of the king and

parliament. But when the independents got the upper hand, the name of the king was omitted, and the commiſſion of Sir Thomas Fairfax ran only in the name of the parliament.

667.—*But to that purpoſe firſt ſurrender*
The fiddler, as the prime offender—

See the fable of the trumpeter, who was put to death for ſetting people together by the ears without fighting himſelf. It burleſques the clamours made by the parliament againſt evil counſellors; to which clamours were ſacrificed lord Strafford, archbiſhop Laud, and others.

683.—*But Talgol, who had long ſuppreſt*
Inflamed wrath in glowing breaſt—

——————— Aeſtuat ingens
Imo in corde pudor, mixtoque inſania luctu,
Et furiis agitatus amor, et conſcia virtus.——*Æneid.* x. 870.

The ſpeech, though coarſe, and becoming the mouth of a butcher, is an excellent ſatire upon the juſtices of the peace in thoſe days, who were often ſhoemakers, tailors, or common livery ſervants. Inſtead of making peace with their neighbours, they hunted impertinently for trifling offences, and ſeverely puniſhed them.

687.— ——— *Thou vermin wretched—*

Homer's language is almoſt as coarſe in the following line:

Οινοβαρες, κυνος ομματ' εχων, κραδιην δ' ελαφοιο.

688.—*As e'er in meaſl'd pork was hatched—*

Unhealthy pigs are ſubject to an eruption, like the meaſles, which breeds maggots, or vermine.

691.— ——————— *Luggage*
O' thyſelf, old iron——

Meaning his ſword and piſtols.

706.— ——————— *the land and water ſaints—*

That is, the preſbyterians and anabaptiſts.

708.— ——— *Mazzard—*

Face, perhaps from the Latin, maxilla; and the French, machoir.

714.—*Cut-purſe*———————

Men formerly hung their purſes, by a ſilken or leathern ſtrap, to their belts, on the outſide of their garments, as ladies now wear watches. See the figures on old monuments. Hence the miſcreant, whom we now denominate a pickpocket, was then properly a cut-purſe.

721.—*Did no committee ſit*———

In many counties certain perſons were appointed by the parliament to promote their intereſt, had power to raiſe money for their uſe, and to puniſh their opponents by fine and impriſonment: theſe perſons ſo aſſociated were called a *Committee*. Walker's Sufferings of the Epiſcopal Clergy. Part I.

729.—*Or ſent th' on bus'neſs any whither—*

Sir Samuel Luke was ſcout-maſter in the parliament army, hence the poet ſuppoſes Hudibras might be ſent on errands by the devil.

745.—*Not all the pride that makes thee ſwell—*

Ουκ αν τοι χραισμη κιθαρις, τα τε δωρ' ΑΦροδιτης
Η τε κομη, το τε ειδος οτ' εν κονιηϛι μιγειης. *Homer. Iliad.* III. 54.

Nequicquam Veneris præſidio ferox
Pectes cæſariem; grataque fœminis
Imbelli citherâ carmina divides;
Nequicquam thalamo graves
Haſtas, et calami ſpicula Gnoſſii
Vitabis, ſtrepitumque, et celerem ſequi
Ajacem. Tamen heu ſerus adulteros
Crines pulvere collines. *Hor. Carm.* lib. i. 15.

764.—*Go unreveng'd, tho' I am* free—

Free, that is, untouched by your accuſations, as being free from what you charge me with.

768.—*With gauntlet blue, and baſes white—*

Meaning his blue cuffs, and white apron. Gauntlet was iron armour which warriors wore on their hands, and lower part of their arms. His apron reached the ground, and is therefore called baſes.

769.—*And round blunt truncheon by his ſide—*

That is, the ſteel on which a butcher whets his knife. In ſome editions it is *dudgeon*, that is a ſhort weapon.

772.—*That would in Job or Grizel ſtir mood.*—

The patience of the former is well known: that of the latter is celebrated in Chaucer and ſeveral old writers. Chaucer, vol. ii. the clerke's tale, ed. Tyrwhit, oct. The ſtory is taken from Petrarch, for Chaucer ſays,

> As was Griſilde, therefore Petrark writeth
> This ſtorie, which with high ſtile he enditeth.

The tract is entitled, De obedientiâ et fide uxoriâ mythologia. Its principal circumſtances are theſe—Walter, marquis of Saluce, in Lower Lombardy, had a mind to make trial of his wife's patience and obedience. He firſt ſent ſome ruffians to take away her ſon and daughter, apparently with intent to murder them: then clothed her in the mean apparel which ſhe had formerly worn; for ſhe was a perſon of low birth; ſent her home to her father's cottage; pretended that his ſubjects were diſpleaſed at his unequal match, and that he had obtained a diſpenſation from the pope to marry another woman of equal rank with himſelf. All this, patient Grizel bore with great reſignation and good humour; till at laſt the marquis diſcloſed the artifice, and proved thenceforth a kind and affectionate huſband.—Chaucer again obſerves,

> That wedded men ne connen no meaſure
> When that they find a patient creature.

781.—*But Pallas came in ſhape of ruſt*—

A banter upon Homer, Virgil, and other epic poets, who have always a deity at hand to protect their heroes.

783.—In ſome editions the next lines are printed thus,

> ——— which made the cock
> Stand ſtiff, as 'twere transform'd to ſtock.

Meanwhile fierce Talgol, gath'ring might,
With rugged truncheon charg'd the knight,
But he, with petronel upheav'd,
Inſtead of ſhield, the blow receiv'd.

Petronel is a horſeman's gun, but here it muſt ſignify a piſtol, as it doth not appear that Hudibras carried a carbine.

816.—*Expecting which ſhould* take, *or kill—*

Take, that is, take priſoner, as in verſe 905, but took none.

828.—*A diſmal combat 'twixt them two—*

In ſome editions,—*A fierce diſpute between them two—*

829.—*Th' one arm'd with metal, th' other with wood—*

In ſome edidions we read, *th' other wood.*

831.—*With many a ſtiff thwack, many a bang*
Hard crab-tree, and old iron rang.—

Here the ſound is an echo to the ſenſe.

843.—*He clapp'd them under th' horſe's tail—*

The ſame trick was played upon Don Quixote's Roſinante and Sancho's dapple. P. ii. lib. viii. c. 61. Ed. Granville.

873.—*As Sancho on a blanket fell—*

Sancho's adventure at the inn, being toſs'd in a blanket.

898.—*For which he flung down his commiſſion—*

Biſhop Warburton remarks on this line, that, during the civil wars, it was the uſual way for thoſe of either party, at a diſtreſsful juncture,

to come to the king or parliament with ſome unreaſonable demands; and if they were not complied with, to throw up their commiſſions, and go over to the oppoſite ſide: pretending, that they could not in honour ſerve any longer under ſuch unſoldier-like indignities. Thoſe unhappy times afforded many inſtances of the kind, in Hurry, Middleton, Cooper, &c. &c.

910.—*Each and* his fear *a ſeveral way—*

His fear, that is, that which he feared.

932.—*T'adventure reſurrection—*

A ridicule on the Sectaries, who were fond of uſing Scripture phraſes.

943.— ——————— *his ſconce*
The leg encounter'd twice and once—

Thus Juſtice Silence, in Hen. IV. Act 5. "Who I? I have been merry twice and once ere now."—And the witch in Macbeth, Act 5. Twice and once the hedge pig whin'd—

962.—*Though all thy limbs were heart of oak—*

Thus Hector braves Achilles.

Τϑ δ' εγω αντιος ειμι, και ει πυρι χειρας εοικεν,
Ει πυρι χειρας εοικε, μενος δ'αιθωνι σιδηρω.

Hom. Iliad. lib. xx. 371.

969.—*Which now thou ſhalt—but firſt our care*
Muſt ſee how Hudibras doth fare—

Imitating Virgil's Quos ego—ſed motos, &c.

973.—*To rouze him from lethargic dump—*

Compare this with the ſituation of Hector, who was ſtunned by a ſevere blow received from Ajax, and comforted by Apollo.—Iliad. xv. v. 240.

984.—*A ſelf-denying conqueror—*

Ridiculing the ſelf-denying ordinance, by which the members of both houſes were obliged to quit their employments, both civil and military, notwithſtanding which Sir Samuel Luke was continued Governor of Newport Pagnel for ſome time.

990.—*Of your nine-worthineſs——*

Thrice worthy is a common appellation in romances; but, in the opinion of the ſquire, would have been a title not equivalent to the knight's deſert.—See the Hiſtory of the Nine Worthies of the World; and Freſnoy on Romances.

1003.—*For tho' ſucceſs did not confer*
Juſt title on the conqueror—

Succeſs was pleaded by the preſbyterians as an evident proof of the juſtice of their cauſe.

1007.—*Altho' outgoings did confirm—*

In ſome editions we read, did *not* confirm.

1009.—*Yet as the wicked have no right—to the creature—*

It was a principle maintained by the independents of thoſe days, that dominion was founded in grace; and, therefore, if a man were not a ſaint, or a godly man, he could have no right to any lands or chattels.

1071.—*One half of him's already ſlain—*

This reminds me of the ſupplication of a lame muſician in the Anthology, 1—4. p, 9. ed. H. Steph.

Ημισυ μȣ τεθνηκε, το δ'ημισυ λιμος ελεγχει
Σωσον μȣ βασιλευ, μȣσικον ημυτονον.

1074.—*As worſhip did, when you were dubb'd knight—*

The honour of knighthood is conferred by the king's laying his ſword upon the perſon's ſhoulder, and ſaying, 'Ariſe, Sir ———'

1080.—*There may be danger in his ſafety—*

Cromwell's ſpeech in the caſe of Lord Capel may ſerve to explain this line: he began with high encomiums of his merit, capacity, and honour; but when every one expected that he would have voted to ſave his life, he told them, that the queſtion before them was, whether they would preſerve the greateſt and moſt dangerous enemy that the cauſe had? that he knew my Lord Capel well, and knew him ſo firmly attached to the royal intereſt, that he would never deſert it, or acquieſce under any eſtabliſhment contrary to it.—Clarendon.

1081.— ——————— *Diſlike*
His face, or to his beard have pike—

Doubtleſs, particular inſtances are here alluded to. It is notorious that the Lords and others were condemned or pardoned, as their perſonal intereſt prevailed more or leſs in the houſe. A whimſical inſtance of mercy was the pardon indulged to Sir John Owen, a Welſh gentleman, who being tried, together with the Lords Capel, Holland, Loughborough, and others; Ireton, rather to inſult the nobility, than from any principle of compaſſion, obſerved that much endeavour had

been uſed to preſerve each of the Lords, but here was a poor commoner, whom no one had ſpoke for; he therefore moved that he might be pardoned by the mere grace of the houſe: Sir John was a man of humorous intrepidity; when he, with the lords, was condemned to be beheaded, he made his judges a low bow, and gave his humble thanks; at which a bye-ſtander ſurpriſed, aſked him, what he meant? To which the knight, with a broad oath replied, that, "it was a great honour to "a poor gentleman of Wales to loſe his head with ſuch noble lords, "for, in truth, he was afraid they would have hanged him." See Clarendon, Ruſhworth, Whitlock, and Pennant's Tour to Wales, in 1773, page 264. The parliament was charged with ſetting aſide the articles of capitulation agreed to by its generals, and killing priſoners after quarter had been granted them, on pretence of a revelation that ſuch an one ought to die. See alſo the caſe of the ſurrender of Pendennis caſtle.

1101—*He muſt be cautious to declare*
Perfection-truths, ſuch as theſe are –

Truths revealed only to the perfect, or the initiated into the higher myſteries.

Φθεγγομαι, οις θεμις εστιν, εκας, εκας εστε βεβηλοι.

Cromwell held, that the rules of juſtice were binding in ordinary caſes, but in extraordinary ones might be diſpenſed with. See Burnet. Clarendon hath a ſimilar obſervation; or Sir H. Vane—that he was above ordinances—

1111.—*But force it take an oath before,*
Ne'er to bear arms againſt him more —

The poet making the wooden leg take an oath not to ſerve again againſt his captor, is a ridicule on thoſe who obliged their priſoners to take an oath to that purpoſe. The priſoners taken at Brentford were thus ſworn, but Dr. Downing and Mr. Marſhall abſolved them from this oath, and they immediately ſerved again in the parliament army.

1130.—*An ancient caſtle, that commands—*

The ſtocks are here pictured as an enchanted caſtle, with infinite wit and humour, and in the true ſpirit of burleſque poetry.

1150.—*A baſtile, built t' imprifon hands—*

A deſcription of the whipping-poſt.

1159.—*At twenty miles an hour pace—*

Here half a foot ſeems to be wanting, but it may be ſupplied by the old way of ſpelling hour, hower, thus fower, for four, p. ii. ch. i. v. 726.

1163.—*The fiddle, and its ſpoils, the caſe—*

Suppoſe we read, his ſpoils, the fiddle and the caſe.

1168.—*Like hermit poor in penſive place—*

This was the beginning of a love-ſong, in great vogue about the year 1650.

1173.—*Tho' a delinquent falſe and forged,*
Yet b'ing a ſtranger, he's enlarged—

Dr. Grey ſuppoſes very juſtly, that this may allude to the caſe of Sir Bernard Gaſcoign, who was condemned at Colcheſter with Sir Charles

Lucas, and Sir George Liſle, but reſpited from execution on account of his being an Italian, and a perſon of ſome intereſt in his own country. See Lord Clarendon's Hiſtory, vol. iii. p. 137.

1777.—*So juſtice, while ſhe winks at crimes,*
Stumbles on innocence ſometimes—

Dat veniam corvis, vexat cenſura columbas.—*Juv.* ii. l. 63.

The plays and poems of this date commonly ended with a moral reflection.

N O T E S.

PART I. CANTO III.

Argument.—THE author follows the example of Spenſer, and the Italian poets, in the diviſion of his work into parts and cantos. Spenſer contents himſelf with a ſhort title to each diviſion, as "the Legend of Temperance," and the like. Butler more fully acquaints his readers what they are to expect, by an argument in the ſame ſtyle with the poem; and frequently convinces them, that he knew how to enliven ſo dry a thing as a ſummary. Neither Virgil, Ovid, nor Statius wrote arguments in verſe to their reſpective poems; but critics and grammarians have taken the pains to do it for them.

1.—*Ay me! what perils do environ*
The man that meddles with cold iron!—

A parody on the verſes in Spenſer's Fairy Queen.

Ay me, how many perils do enfold
The virtuous man to make him daily fall.

Theſe two lines are become a kind of proverbial expreſſion, partly owing to the moral reflection, and partly to the gingle of the double rhime: they are applied ſometimes to a man mortally wound-

ed with a ſword, and ſometimes to a lady who pricks her finger with a needle. Butler in his MS. Common Place-book, on this paſſage, obſerves: "Cold iron in Greenland burns as grievouſly as hot." Some editions read, "Ah me," from the Belgic or Teutonic.

5.—*For tho' Dame Fortune ſeem to ſmile,*
And leer upon him for a while,
She'll after ſhew him, in the nick
Of all his glories, a dog-trick—

Οις μεν διδωσιν, οις δ'αφαιρειται τυχη.
Το της τυχης τοι μεταβολας πολλας εχει.
Ω: τοικιλον πραγμ' εςι και πλανον τυχη.

Brunck. Gnom. Poet. 242.

Fortuna ſævo læta negotio, et
Ludum inſolentem ludere pertinax,
Tranſmutat incertos honores,
Nunc mihi, nunc alii benigna.

Hor. Carm. lib. iii. 29. l. 49.

9.—*This any man may ſing or ſay*
I' th' ditty call'd, What if a day,—

An old ballad, which begins,

What if a day, or a month, or a year
Crown thy delights,
With a thouſand wiſh't contentings!
Cannot the chance of a night or an hour,
Croſs thy delights,
With as many ſad tormentings?

14.—*With victory was cock-a-hoop—*

That is crowing or rejoicing. Cock-on-hoop ſignifies extravagance: the cock drawn out of a barrel, and laid upon the hoop, while the liquor runs to waſte, is a proper emblem of inconſiderate conduct.

20.—*In deathleſs pages of diurnal—*

The gazettes or newſpapers, on the ſide of the parliament, were publiſhed daily, and called Diurnals. See Cleveland's character of a diurnal-maker.

31.—*And moſt ignobly fought to get*
The honour of his blood and ſweat—

An alluſion to the complaint of the preſbyterian commanders againſt the independents, when the ſelf-denying ordinance had brought in theſe, and excluded the others. Both Butler and Milton complain of not receiving ſatisfaction and reward for their labours and expences. This looks as if our poet had an allegorical view in ſome of his characters and paſſages.

91.—*Enraged thus, ſome in the rear*
Attack'd him, and ſome ev'ry where—

Thus Spenſer in his Fairy Queen,

Like daſtard curs, that having at a bay
the ſavage beaſt, emboſs'd in weary chace,
Dare not adventure on the ſtubborn prey,
Ne bite before, but rome from place to place
To get a ſnatch, when turned is his face.

95.—*As Widdrington, in doleful dumps,*
I ſaid to fight upon his ſtumps—

In the famous ſong of Chevy-chaſe.

For Witherington needs muſt I wail,
As one in doleful dumps,
For when his legs were ſmitten off
He fought upon his ſtumps.

The battle of Chevy-chaſe, or Otterborn, on the borders of Scotland, was fought on St. Oſwald's Day, Auguſt 5, 1388, between the families of Percy and Douglas—the ſong was probably wrote much after that time, though long before 1588, as Hearne ſuppoſes.—The ſenſe of the ſtanza is, I, as one in doleful dumps (deep concern) muſt lament Witherington.

In the old copy of the ballad, the lines run thus,

For Wetharrington my harte was wo
That ever he ſlayne ſhulde be
For when both his leggis weare hewyne in to
He knyled and fought upon his kne.

102.—*As ſhafts which long-field Parthians ſhoot—*

Biſhop Warburton offers an amendment here, which improves the ſenſe, viz. longfiled, or drawn up in long ranks. But as all the editions read long-field, I was unwilling to alter it. Perhaps the poet may be juſtified, in the uſe of this epithet, from the account which Trogus gives of the Parthians, He ſays, they were baniſhed, and vagabond Scythians; their name, in the Scythian language, ſignifying baniſhed. They ſettled in the deſerts near Hyrcania; and ſpread themſelves over vaſt open fields and wide champaigns—" immenſa ac pro-

funda camporum." They are continually on horſeback: they fight, conſult, and tranſact all their buſineſs on horſeback. Juſtin. lib. xli.

103.—*But not ſo light as to be borne*
Upon the ears of ſtanding corn—

Alluding to Camilla, whoſe ſpeed is hyperbolically deſcribed by Virgil, at the end of the ſeventh Æneid.

Illa vel intactæ ſegetis per ſumma volaret
Gramina; nec teneras curſu læſiſſet ariſtas:
Vel mare per medium, fluctu ſuſpenſa tumenti,
Ferret iter; celeres nec tingeret æquore plantas.

105.—*Or trip it o'er the water quicker*
Than witches, when their ſtaves they liquor—

Witches are ſaid to ride upon broomſticks, and to liquor, or greaſe them, that they may go faſter.

134.—*Firſt Trulla ſtav'd, and Cerdon tail'd—*

Trulla put her ſtaff between the dogs and the bear, in order to part them; and Cerdon drew the dogs away by their tails.

139.—*For as Achilles, dipt in pond,*
Was anabaptiz'd free from wound,
Made proof againſt dead-doing ſteel
All over, but the pagan heel—

This is in the true ſpirit of burleſque; as the anabaptiſts, by their dipping, were made free from ſin, ſo was Achilles by the ſame operation performed by his mother Thetis, rendered free from wounds.

147.—*For as an Auſtrian archduke once*
Had one ear, which in ducatoons
Is half the coin, in battle par'd
Cloſe to his head———

Albert, archduke of Auſtria, brother to the emperor Radolph the ſecond, had one of his ears grazed by a ſpear, when he had taken off his helmet, and was endeavouring to rally his ſoldiers, in an engagement with prince Maurice of Naſſau, ann. 1598. We read, in an ancient ſong, of a different duke of that family.

Richard Cœur de Lion erſt king of this land,
He the lion gored with his naked hand;
The falſe duke of Auſtria nothing did he fear.
But his ſon he kill'd with a box on the ear.
Beſides his famous acts done in the holy land—

A ducatoon is the half of a ducat. Before the invention of milling, coins were frequently cut into parts: thus, there were quarter-ducats, and two-thirds of a ducat.

152.—*Like ſcriv'ner newly crucify'd—*

In thoſe days lawyers or ſcriveners, if guilty of diſhoneſt practices, were ſentenced to loſe their ears. In modern times they ſeldom are ſo puniſhed.

153.—*Or like the late-corrected leathern*
ears of the circumciſed brethren—

Pryn, Baſtwick, and Burton, ſtood in the pillory, and had their ears cut off, by order of the Star-chamber, in 1637, for writing ſeditious libels. They were baniſhed into remote parts of the kingdom; but re-

called by the parliament in 1640. At their return, the populace ſhewed them every reſpect. They were met, near London, by ten thouſand perſons, who carried boughs and flowers. The members of the Star-chamber, concerned in puniſhing them, were fined in the ſum of 4000l. each.

Pryn was a noted lawyer. He had been once pilloried before; and now loſt the remainder of his ears: though, in Lord Strafford's letters, it is ſaid they were ſewed on again, and grew as well as ever. His publication was a pamphlet entitled, News from Ipſwich. See Epiſtle of Hudibras to Sidrophel, l. xiii.

Baſtwick was a phyſician. He wrote a pamphlet, in elegant Latin, called Flagellum Epiſcoporum. He was the author too of a ſilly litany, full of abuſe.

Burton, miniſter of St. Matthew's, in Friday-ſtreet, London, preached a ſermon, Nov. 5, entitled, God and the king. This he printed; and being queſtioned about it, he defended it, enlarged, and dedicated it to the king himſelf. After his diſcharge, he preached and printed another ſermon, entitled the Proteſtation proteſted—

155.—*But gentle Trulla*————

———— Et fotum gremio Dea tollit in altos
Idaliæ lucos, ubi mollis Amaracus illum
Floribus, et dulci aſpirans amplectitur umbrâ. *Virgil*, Æneid I. 695.

And Johannes Secundus, Eleg. Cum Venus Aſcanium.

Mr. Butler frequently gives us ſpecimens of poetical imagery, which lead us to believe that he might have ranked with the firſt claſs of elegant writers.

165.—*And wanting nothing but a ſong—*

This is a banter upon ſome of the romance writers of thoſe days.

168.—In Grey's edition it is thus pointed,

His tugg'd ears ſuffer'd; with a ſtrain
They both drew up—

But I ſhould rather ſuppoſe the poet meant a well-tuned theorbo, to eaſe the pain with a ſtrain, that is, with muſic and a ſong.

171.—*For Orſin, who was more renown'd*
For ſtout maintaining of his ground
In ſtanding fights, than for purſuit,
As being not ſo quick of foot—

Thus Ajax is deſcribed by Homer,

Ου δ' αν Αχιλληι ρηξηνορι χωρησειεν,
Ευ γ' αὐτοσαδιη· τοσι δ' ετως εστιν ερεξειν.—*Il.* xiii. 324.

183.—*He rag'd, and kept as heavy a coil as*
Stout Hercules for loſs of Hylas;
Forcing the vallies to repeat
The accents of his ſad regret—

Hercules, when he bewails the loſs of Hylas,

——————— Volat ordine nullo
Cuncta petens; nunc ad ripas, dejectaque ſaxis
Flumina; nunc notas nemorum procurrit ad umbras:
Rurſus Hylan, et rurſus Hylan perlonga reclamat
Area: reſponſant ſilvæ, et vaga certat imago.

Val. Flac. Argon. iii. 593

Τρις μεν Πλαν αυσεν στον βαθυν ηρωτα λειπον,
Τρις δ' αρ' ο ταις υπακουσεν εραιτ' δ' ικετο Φωνα
Εξ υδατος. *Theocritus*, Idyl. xiii. 58.

Echos have frequently been employed by the poets. Mr. Butler ridicules this falſe kind of wit, and produces anſwers which are ſufficiently whimſical. The learned Eraſmus compoſed a dialogue upon this ſubject: his Echo ſeems to have been an extraordinary linguiſt; for ſhe anſwers the perſon, with whom ſhe converſes, in Latin, Greek, and Hebrew.

The conceit of making Echo talk ſenſibly, ſays Mr. Addiſon, Spectator No. 59. and give rational anſwers, if it could be excuſable in any writer, would be ſo in Ovid, where he introduces Echo as a nymph, before ſhe was worn away into nothing but a voice. The paſſage relating her converſation with Narciſſus is very ingenious:

Forte puer, comitum ſeductus ab agmine fido,
Dixerat, Ecquis adeſt? et Adeſt, reſponderat Echo.
Hic ſtupet: utque aciem partes diviſit in omnes;
Voce, Veni, clamat magnâ. Vocat illa vocantem.
Reſpicit: et nullo rurſus veniente, Quid, inquit,
Me fugis? et totidem, quot dixit, verba recepit.
Perſtat; et alternæ deceptus imagine vocis,
Huc coëamus ait: nullique libentius unquam
Reſponſura ſono, Coëamus, retulit Echo.

Metamorph. iii. 379.

A friend of mine, who boaſted much of his park and gardens in Ireland, among other curioſities mentioned an extraordinary Echo, that would return anſwers to any thing which was ſaid. Of what kind?—inquired a gentleman preſent. Why, ſays he, if I call out loud How do you do, Coaner? The Echo immediately anſwers, Very well, thank you, ſir.

184.—Euripides in his Andromeda, a tragedy now loſt, had a ſcene of this kind, which Ariſtophanes makes ſport with in his feaſt of Ceres.

In the Anthologia, lib. iii. 6. is an Epigram of Leonidas, and in the 4th book are ſix lines by Gauradas. See Brunck's Analecta, Vol. II.

α Αχω Φιλα μοι συγκαταινεσον τι.—β τι;
α Ερω Κερισμας· α δε μ' ε Φιλει.—β Φιλει.
α Πραξαι δ' ο Καιρος καιρον ε Φερει.—β Φερει.
α Τυ τοινυν αυτα λεξον ως ερω.—β ερω.
α Και τίσιν αυτα κερματων τυ δος.—β τυ δος.
α Αχω, τι λοιπον, η τοθε τυχειν;—β τυχειν.

Echo! I love, adviſe me ſomewhat:—What?
Does Cloe's heart incline to love?—To love, &c.

Martial ridicules the latin authors of his time for this falſe wit, and promiſes that none ſuch ſhall be found in his writings. The early French poets have fallen into this puerility. Joachim de Bellay has an Echo of this kind, a few lines of which I will tranſcribe.

Qui eſt l'auteur de ces maux avenus?—Venus.
Qu'étois-je avant d'entrer en ce paſſage?—Sage.
Qu'eſt-ce qu'aimer, & ſe plaindre ſouvent?—Vent.
Dis-moi quelle eſt celle pour qui j'endure?—Dure.
Sent-elle bien la douleur qui me point?—Point.

202.—Marry guep, a ſort of imprecation of Mary come up, praying the virgin Mary to help; though ſome derive it otherwiſe: ſee Biſhop Percy's reliques of ancient poetry, and v. 16, of the Wanton Wife of Bath.

204.—*Then what has* quail'd *thy ſtubborn heart—*

Quail, to cauſe to ſhrink, or faint; from A. S. cwealm mors, cwellan occidere. A qualm, deliquium animi, brevior mors. The word is frequently uſed in ancient ſongs and ballads.

208.—Mum budget, a term denoting ſilence.

255.—*For my part, it ſhall ne'er be ſaid*
I for the waſhing gave my head—

That is, behaved cowardly, or ſurrendered at diſcretion; jeering obliquely perhaps at the anabaptiſtical notions of Ralpho.——Hooker, or Vowler, in his deſcription of Exeter, written about 1584, ſpeaking of the parſon of St. Thomas, who was hanged during the ſiege, ſays, he was a ſtout man, who would not give his head for the polling, nor his beard for the waſhing. Grey gives an apt quotation from Cupid's Revenge, by Beaumont and Fletcher, Act iv.

1ſt. Citizen. It holds, he dies this morning.—*2d. Citizen.* Then happy man be his fortune.—*1ſt. Cit.* And ſo am I and forty more good fellows, that will not *give their heads for the waſhing.*

263.—*Nor do I do know what is become*
Of him, more than the pope of Rome—

This common ſaying is a ſneer at the Pope's infallibility.

270.—*To pull the devil by the beard—*

A proverbial expreſſion uſed for any bold or daring enterpriſe: ſo we ſay, to take a lion by the beard. The Spaniards deemed it an unpardonable affront to be pulled by the beard.

309.—*But all in vain. H' had got a hurt*
O' th' inſide, of a deadlier ſort,
By Cupid made, who took his ſtand
Upon a widow's jointure-land.

Stable-ſtand is a term of the foreſt laws, and ſignifies a place under ſome convenient cover, where a deer-ſtealer fixes himſelf, and keeps watch for the purpoſe of killing deer as they paſs by. From the place it came alſo to be applied to the perſon; and any man taken in the foreſt in that ſituation, with a gun or bow, was preſumed to be an offender, and had the name of a Stable-ſtand. See notes on Shakeſpeare's Winter's Tale, Act ii. Scene 2. This widow is ſuppoſed to have been Mrs. Tomſon, who had a jointure of 200l. a year.

318.—*And gall him in the purtenance—*

A ludicrous name for the knight's heart: taken, probably, from a calf's or lamb's head and purtenance, as it is vulgarly called, inſtead of appertenance, which, among other entrails, contains the heart.

325.—*'Till purging conſits, and ants' eggs—*

Ants eggs were ſuppoſed, by ſome, to be great antidotes to love paſſions*. I cannot divine what are the medical qualities of them. Palladius, de re ruſtica, 29. 2. directs ants eggs to be given to young pheaſants.—Plutarch, ii. 928. and ii. 974. ſays that bears, when they are ſick, cure themſelves by ſwallowing ants. Froſted caraway ſeeds (common ſugar plumbs) are not unlike ants eggs.

* Verum equidem miror formicarum hac in parte potentiam, quum quatuor tantum in potu ſumptæ, ut rem Venerem ac coeundi potentiam auferre tradit Brunfelſius.

329.—*That cut his miſtreſs out of ſtone—*

Pygmalion, as the mythologiſts ſay, fell in love with a ſtatue of his own carving; and Venus, to gratify him, turned it into a living woman.

The truth of the ſtory is ſuppoſed to be, that he had a very beautiful wife, whoſe ſkin far ſurpaſſed the whiteneſs of ivory.—Or it may mean, to ſhew the painter's or ſtatuary's vanity, and extreme fondneſs of his own performance. See Fr. Junius, in Catalog. Architect. Pictor. Statuarior. &c. p. 188. 163. *Stone*, inſtead of ivory, that the widow's hard heart, v. 330. might be the nearer reſembled: ſo brazen for ſtone, in Pope's deſcription of Cibber's brothers in the Dunciad, i. 32. that the reſemblance between him and them might be the ſtronger. So in our poet a gooſe, inſtead of ſome more conſiderable fowl, is deſcribed with talons, only becauſe Hudibras was to be compared to a fowl with ſuch: but making a gooſe have talons, and Hudibras like a gooſe, to which wiſe animal he had before compared a juſtice, p. i. c. i. v. 75, heightens the ridicule. See p. i. c. iii. v. 525.

If the reader loves a punning epitaph, let him peruſe the following on a youth who died for love of Molly Stone.

Molly fuit ſaxum, ſaxum, O! ſi Molle fuiſſet,
Non foret hic ſubter, ſed ſuper eſſet ei.

335.—*She could love none but only ſuch*
As ſcorn'd and hated her as much—

Such a capricious kind of love is deſcribed by Horace: ſatires, book i. ii. 105.

——————Leporem venator ut altâ
In nive ſectatur, poſitum ſic tangere nolit:
Captat et apponit: meus eſt amor huic ſimilis; nam
Tranſvolat in medio poſita, et fugientia captat.

Nearly a tranſlation of the thirty-third epigram of Callimachus, which ends—

Χ'αμος ερως τοιος δε, τα μεν Φευγοντα διωκειν
Οιδε, ταδ' εν μεσῳ κειμενα παρτεταται.

341.—*So ſome diſeaſes have been found*
Only to ſeize upon the ſound—

It is common for horſes, as well as men, to be afflicted "with Scia-"tica, or rheumatiſm, to a great degree for weeks together, and when "they once get clear of the fit" (as we term it) "have perhaps never "heard any more of it while they lived: for theſe diſtempers, with "ſome others, called ſalutary diſtempers, ſeldom or never ſeize upon an "unſound body." See Bracken's Farriery Improved, 2. 46. The meaning then, from v. 338, is this: As the widow loved none that were diſpoſed to love her, ſo cowards fight with none that are diſpoſed to fight with them: ſo ſome diſeaſes ſeize upon none that are already diſtempered, and in appearance proper ſubjects for them, but upon thoſe only who, through the firmneſs of their conſtitution, ſeem leaſt diſpoſed for ſuch attacks.

338.—In the edition of 1678 it is Hey-day, but either may ſtand, as they both ſignify a mark of admiration. See Skinner and Junius.

348.—*Her ignorance is his devotion—*

That is, her ignorance of his love makes him adore and purſue her with greater ardor: but the poet here means to banter the papiſts, who deny to the common people the uſe of the bible or prayer book in the vulgar tongue: hence they are charged with aſſerting, that ignorance is the mother of devotion.

349.—*Like Caitiff vile, that for miſdeed*
Rides with his face to rump of ſteed—

Dr. Grey ſuppoſes this may allude to five members of the army, who, on the 6th of March 1648, were forced to undergo this puniſhment, for petitioning the Rump for relief of the oppreſſed commonwealth.

353.—*Or like a tumbler that does play*
His game, and looks another way—

A ſort of dog, that rolls himſelf in a heap, and tumbles over, diſguiſing his ſhape and motion, till he is within reach of his game. This dog is called by the Latins Vertagus. See Caius de canibus Britannicis, and Martial. lib. xiv. Epig. 200. Non ſibi, ſed domino, venatur vertagus acer.

374.—*A door to diſcontinu'd hope—*

One of the canting phraſes uſed by the Sectaries.

385.—*If nothing can* oppugne *love—*

Read oppugné, to make three ſyllables.

386.—*And virtue invious ways can prove—*

Virtus, recludens immeritis mori
Cœlum, negatâ tentat iter viâ.

Horat. Carm. lib. iii. 2.

391.—*Valour's a mouſe-trap, wit a gin,*
Which women oft' are taken in.—

We often ſee women captivated by a red coat, or a copy of verſes.

395 & 6.—*Audacious* and *timidous*, two words from audax and timidus; the hero being in a latinizing humour.

416.—*Up to the fort where he enſconc'd—*

An army is ſaid to be enſconced, when it is fortified or defended by a ſmall fort or ſconce.

422.—*By ſiege, or onſlaught,* to inveſt—

Onſlaught, that is a coup de main, a ſudden ſtorming, or attack.

428.—*Upon another-gate's adventure—*

See Sanderſon, p. 47. third ſermon ad clerum. "If we be of the ſpi-"rituality, there ſhould be in us anothergates manifeſtation of the ſpirit."

445.—*The foe appear'd, drawn up and drill'd—*

To drill, is to exerciſe and teach the military diſcipline.

457.—*The glory we did lately get,*
The fates command us to repeat—

This is exactly in the ſtyle of victorious leaders. Thus Hannibal encouraged his men: "Theſe are the ſame Romans whom you have "beaten ſo often." And Octavius addreſſed his ſoldiers at Actium: "It is the ſame Antony whom you once drove out of the field before "Mutina: Be, as you have been, conquerors."

467.— ———— *And when*
we ſhall our ſhining blades agen
brandiſh in terror o'er our heads—
——τινασσων Φασγανον οξυ. Homer.

477.—*This ſaid, his courage to inflame,*
He call'd upon his miſtreſs' name—

Cervantes, upon almoſt every occaſion, makes Quixote invoke his Dulcinea. Mr. Jarvis, in his life of Cervantes, obſerves, from the old collection of Spaniſh laws, that they hold it a noble thing to call upon the name of their miſtreſſes, that their hearts may ſwell with an increaſe of courage, and their ſhame be the greater if they fail in their attempt.

480.—*And out his nut-brown whinyard drew—*

This word whinyard ſignifies a ſword. Skinner derives it from the Saxon winnan, to win or acquire honour: but, as it is chiefly uſed in contempt, Johnſon derives it from whin, furze; ſo whinniard, the ſhort ſcythe or inſtrument with which country people cut whins.

481.—*And placing Ralpho in the front—*

Like Thraſo in Terence. Eunuchus, iv. 7. who ſays, "Ego ero poſt principia."

492.— ———— *Not ſo huge a one*
As that which Diomed did maul
Æneas on the bum withal—

———— ———— ο δ' δε χερμαδιον λαβε χειρι
Τυδειδης, μεγα εργον, ο ε' δυο γ' ανδρε Φεροιεν,
Οιοι νυν Βροτοι εις'. ο δε μιν ρεα παλλε και οιος.
Τω Βαλεν Λινειαο κατ' ισχιον, ενθα τε μηρος
Ισχιω ενστρεΦεται.——Iliad. v. 302.

And Juvenal,

————nec hunc lapidem, qualies et Turnus, et Ajax,
Vel quo Tydides percuſſit pondere coxam.

Æneæ: ſed quem valeant emittere dextræ
Illis diſſimiles, et noſtro tempore natæ.—Sat xv. 65.

498.—*Which ſaints, twice dipt, are deſtin'd to—*

The anabaptiſts thought they obtained a higher degree of ſaintſhip by being re-baptized.

509.—*But prudently forbore to fire,*
Till breaſt to breaſt he had got nigher—

Oliver Cromwell ordered his ſoldiers to reſerve their fire till they were near enough the enemy to be ſure of doing execution.

535.—*Pierc'd Talgol's gabardine—*

An old French word for a ſmock frock, or coarſe coat.

537.—*Lodg'd in Managno's braſs habergeon—*

Habergeon, a diminutive of the French word hauberg, a breaſt-plate; and derived from hals collum, and bergen ſeu pergen tegere. See *Chaucer*. Here it ſignifies the tinker's budget.

540.—*Yell*, to howl, or uſe a lamentable cry, from the Greek, ιαλεμος, or ολολυζω, ejulo, a mournful ſong uſed at funerals, and practiſed to this day in ſome parts of Ireland, and the highlands of Scotland.

569.—*For if but half ſo well you knew*
To uſe your victo'ry as ſubdue—

This perhaps has ſome reference to prince Rupert, who was generally ſucceſsful at his firſt onſet, but loſt his advantage by too long a purſuit. Echard, vol. ii. p. 480. The ſame is ſaid of Hannibal, Florus, lib. ii.

cap. 6. Dubium deinde non erat, quin ultimum illum diem habitura fuerit Roma quintumque intra diem epulari Annibal in capitolio potuerit, ſi (quod pœnum illum dixiſſe Adherbalem Bomilcaris ferunt) Annibal *quemadmodam ſciret vincere, ſic uti victoria ſciſſet.* Cæſar ſaid the ſame of Pompey. Sueton. in Vita.

587.—In ſome editions the knotted blood—for clotted blood.

590.—*My days to* appropinque *an end—*

One of the knight's hard words, ſignifying to approach, or draw near to.

612.—*Diſmounted from his* bony *ſteed—*

In ſome editions it is bonny, but I prefer the reading of 1678.

626.—*When Orſin, who had newly dreſt*
The bloody ſcar upon the ſhoulder
Of Talgol, with Promethean powder—

See Canto II. v. 225.—In a long enumeration of his ſeveral beneficent inventions, Prometheus, in Æſchylus, boaſts eſpecially of his communicating to mankind the knowledge of medicines.

εδειξα κρασεις ηπιων ακεσματων
αις τας απασας εξαμυνονται νοσους

Æſch. Prometh. vinct. 482. Ed. Brunk.

638.—*Fall on, and happy man be's dole—*

See Shakeſpeare, Taming the Shrew, Act I. and Winter's Tale, Act I. Sc. 2.

Dole, from daelan, to diſtribute, ſignifies the ſhares formerly given at funerals and other occaſions, May happineſs be his ſhare or lot, May the lot of the happy man be his. As we ſay of a perſon at the point of death, God reſt his ſoul.

651.—*Bearing the tough ſquire like a ſack,*
Or ſtout king Richard, on his back—

After the battle of Boſworth-field, the body of Richard III. was ſtripped, and, in an ignominous manner, laid acroſs a horſe's back like a ſlaughtered deer; his head and arms hanging on one ſide, and his legs on the other, beſmeared with blood and dirt.

653.—*'Till ſtum*bling, *he threw him down—*

We muſt here read ſtumbleing, to make three ſyllables, as in verſe 770 ligh*tenin*g, ſo in 875 read Sarcaſmes; or, perhaps, we may read ſtumbeling, Sarcaſems, &c.

659.—*'Twas only choler, and not blood,*
That from his wounded body flow'd—

The delicate reader will eaſily gueſs what is here intended by the word choler.

689.—*Cry'd out, Victoria! lie thou there—*

Thus Virgil and Homer,

Heſperiam metire jacens, Æn. 12. 360.
Iſtic nunc, metuende, jace, Æn. 10. 557.
Ενταυθοι νυν κεισο.——Il. Φ. 122.

690.—*And I ſhall ſtraight diſpatch another,*
To bear thee company in death—

This is a banter upon ſome of the ſpeeches in Homer.

735.—*As I have done, that can ſay, twice I,*
In one day, veni, vidi, vici—

The favourite terms by which Cæſar deſcribed his victory over Pharnaces. In his conſequent triumph at Rome, theſe words, (tranſlated thus into Engliſh) I came, I ſaw, I overcame, were painted on a tablet, and carried before him. See Plutarch's Life of Julius Cæſar.

737.—*The foe's ſo numerous, that we*
Cannot ſo often vincere—

A great general, being informed that his enemies were very numerous, replied, then there are enough to be killed, enough to be taken priſoners, and enough to run away.

763.—*And though th' art of a diff'rent church,*
I will not leave thee in the lurch—

This is a ſneer at the independents, who, when they had gotten poſſeſſion of the government, deſerted their old allies, the preſbyterians, and treated them with great hauteur.

793.—*I'll lend thee back thyſelf awhile—*

Charles XII. king of Sweden, having taken a town from the duke of Saxony, then king of Poland, the duke intimated that there muſt have been treachery in the caſe. On which Charles offered to reſtore the town, replace the garriſon, and then take it by ſtorm.

804.—*By which no honour's to be gain'd—*

————————Nullum memorabile nomen
Foemineâ in poenâ eſt, nec habet victoria laudem.

Virg. Ænied. ii. 584.

828.—*Arſie-verſie—*

That is, υστερον προτερον, wrong end foremoſt, bottom upward: but it originally ſignified averte ignem, Tuſcorum lingua, Arſe averte, verſe ignem conſtat apellari: unde, Afranius ait, inſcribat aliquis in oſtio arſe verſe. S. Pompeius feſtus de verborum ſignificatione, p. 18.

865.—*Now thou haſt got me for a Tartar,*
To make m' againſt my will take quarter—

The Tartars had much rather die in battle than take quarter. Hence the proverb, thou haſt caught a Tartar.—A man catches a Tartar when he falls into his own trap, or having a deſign upon another, is caught himſelf.

Help, help, cries one, I have caught a Tartar. Bring him along, anſwers his comrade. He will not come, ſays he. Then come without him, quoth the other. But he will not let me, ſays the Tartar-catcher. I have ſomewhere read the following lines:

Seres inter nationemque Tartaram
Flagrabat bellum, fortiter vero prælians
Ter ipſe manu propriâ Tartarum occupans.
Extemplo exclamat—Tartarum prehendi manu;
Veniat ad me, Dux inquit exercitus,
At ſe venire velle Tartarus negat:
At tecum ducas illico—ſed non vult ſequi,
Tu ſolus venias—Vellem, ſed non me ſinit.

Plautus has an expreſſion not much unlike this,—potitus eſt hoſtium, to ſignify he was taken priſoner.—Dr. Grey tells a ſtory of Tamerlane and Bajazet, which may help to explain this proverb.

878.—*He that is down can fall no lower—*
Qui decumbit humi, non habet unde cadat.

883.—*And did in fight but cut work out*
T'employ their courteſies about—

See Cleveland, p. 144. in his letter to the protector. "The moſt "renowned heroes have ever with ſuch tenderneſs cheriſhed their cap- "tives, that their ſwords did but cut out work for their courteſies." Thus Ovid,

Quo quiſque eſt major, magis eſt placabilis ira
Et faciles motus mens generoſa capit.

And again the ſame

Corpora magnanimo ſatis eſt proſtraſſe leoni
Pugna ſuum finem, cum jacet hoſtis, habet.

Ovid. Triſt. *lib.* iii.

886.—*Slubberdegullion—*

That is, a drivelling fool: to ſlubber or ſlabber, in Britiſh, is to drivel, in the Teutonic, it ſignifies to ſlip or ſlide, and ſo metaphorically to do a thing ill or faultily, or negligently; and gul, or gullion, the diminutive, a fool, or perſon eaſily impoſed upon.

893.—*Are mine by military law—*

In public duels all horſes, pieces of broken armour, or other furniture that fall to the ground, after the combatants entered the liſts, were the fees of the marſhal.

910.—*Lob's pound—*

A vulgar expreſſion for any place of confinement, particularly the ſtocks.—Dr. Grey mentions a ſtory of Mr. Lob, a preacher among the diſſenters. When their meetings were prohibited, he contrived a trap-door in his pulpit, which led, through many dark windings, into a cellar. His adverſaries once purſued him into theſe receſſes, and, groping about, ſaid to one another, that they were got into Lob's pound.

This gentleman, or one of the ſame name and calling, is mentioned by Mr. Prior, in his epiſtle to Fleetwood Shephard, eſquire:

So at pure barn of loud non-con,
Where with my granam I have gone,
When Lobb had ſifted all his text,
And I well hop'd the pudding next,
Now to apply, has plagu'd me more
Than all his villain cant before.

923.—*And as the French, we conquer'd once,*
Now give us laws for pantaloons,
The length of breeches, and the gathers,
Port-cannons, perriwigs, and feathers—

Our ſucceſsful battles in France have always been mentioned with pleaſure; and we ſeem at no time to have been averſe to the French faſhions. Pantaloons were a kind of looſe breeches, commonly made of ſilk, and puffed, which covered the legs, thighs, and part of the body. They are repreſented in ſome of Vandyke's pictures, and may be ſeen in the Harlequin entertainments.—Port-cannons, were ornaments about the knees of the breeches; they were grown to ſuch exceſs in France, that Moliere was thought to have done good ſervice, by laughing them out of faſhion. Mr. Butler, in his genuine remains, vol. ii. p. 83, ſays of the huffing courtier, he walks in his Port-cannons like one that ſtalks

in long graſs. In his Genuine Remains, our poet often derides the violent imitation of French faſhions. In the ſecond volume is a ſatire entirely on this ſubject, which was a very proper object of ridicule, as after the reſtoration, not only the politics of the court led to it, but, likewiſe, an earneſt deſire among the old cavaliers of avoiding the formal and preciſe gravity of the times immediately preceding. In the pindaric ode to the memory of Du-Val, a poem allowed to be written by our author;

In France, the ſtaple of new modes,
Where garbs and miens are current goods,
That ſerves the ruder northern nations,
With methods of addreſs and treat,
Preſcribes new garnitures and faſhions,
And how to drink, and how to eat,
No out of faſhioned wine or meat;
Conform their palates to the mode,
And reliſh that, and not the food;
And, rather than tranſgreſs the rule,
Eat kitchen-ſtuff, and ſtinking fowl;
For that which we call ſtinking here,
Is but piquant, and haut-gout, there.

Perriwigs were brought from France about the latter end of the reign of James the firſt, but not much in uſe 'till after the reſtoration.*

928.—*Array'd and dighted Hudibras*—

Dighted, from the Anglo-Saxon word digtan, to dreſs, fit out, poliſh.

* At firſt, they were of an immenſe ſize in large flowing curls, as we ſee them in eternal buckles in Weſtminſter Abbey, and on other monuments. Lord Bolingbroke is ſaid to be the firſt who tied them up in knots, as the counſellors wore them ſome time ago: this was eſteemed ſo great an undreſs, that when his lordſhip firſt went to court in a wig of this faſhion Queen Anne was offended, and ſaid to thoſe about her, this man will come to me next court-day in his night-cap.

929.—Yerſt, Erſt, adverb, ſuperlative degree, i. e. firſt, from Er before.

947.—*Where to the hard and ruthleſs ſtones—*

Thus Virgil, montibus & ſilvis ſtudio jactabat inani.

977.— ——————*or than the bears,*
Or pageants borne before lord mayors—

I believe at the lord mayor's ſhew, bears were led in proceſſion, and afterwards baited for the diverſion of the populace.

989.—*For he was ſkilful in black art,*
No leſs than he that built the fort—

Magnano is before deſcribed as a blackſmith, or tinker. See Canto ii. l. 336.

1003.—*Where leaving them i' th' wretched hole—*

In the edition of 1704 it is printed in Hockly Hole, meaning, by a low pun, the place where their hocks or ankles, were confined. Hockley Hole, or Hockley i' th' Hole, was the name of a place reſorted to for vulgar diverſions.

1013.—*Quoth he, th' one half of man, his mind,*
Is, ſui juris, unconfin'd—

Our author here ſhews his learning, by bantering the ſtoic philoſophy; and his wit, by comparing Alexander the Great with Diogenes.

1017.—*'Tis not reſtraint, or liberty,*
That makes men priſoners or free;
But perturbations that poſſeſs
The mind, or equanimities—

* The proceſſion of the mob to the ſtocks is compared to three things: a Roman Triumph, a Lord Mayor's Show, and leading Bears about the ſtreets.

Quiſnam igitur liber? ſapiens, ſibi qui imperioſus;
Quem neque pauperies, neque mors, neque vincula terrent:
Reſponſare cupidinibus, contemnere honores
Fortis; et in ſeipſo totus teres atque rotundus,
Externi ne quid valeat per læve morari;
In quem manca ruit ſemper fortuna.——

Horat. lib. ii. ſat. vii. 83.

Κακος δεσμος, σωματος μεν τυχη, ψυχης δε κακια, ο μεν γαρ το σωμα λελυμενος, την δε ψυχην δεδεμενος, δελος· ο δ'αυ το σωμα δεδεμενος, την δε ψυχην λελυμενος, ελευθερος.

Epict. p. 94. Ed. Relandi, 1711.

1021.—*The whole world was not half ſo wide*
To Alexander, when he cry'd,
Becauſe he had but one to ſubdue—
Unus Pellæo juveni non ſufficit orbis:
Æſtuat infelix anguſto limite mundi.—Juven. Sat. x. 168.

1025.—*Diogenes; who is not ſaid—*
———————————— Dolia nudi
Non ardent Cynici: ſi fregeris, altera fiet
Cras domus, aut eadem plumbo commiſſa manebit.
Senſit Alexander, teſta cum vidit in illa
Magnum habitatorem, quanto felicior hic, qui
Nil cuperet, quam qui totum ſibi poſceret orbem,
Paſſurus geſtis æquanda pericula rebus.

Juvenal. Sat. xiv. 308.

1039.—Suggil'd, from ſuggillo, to beat black and blue.

1043.—*Honour's a leaſe for lives to come,*
And cannot be extended from
The legal tenant—
Vivit poſt funera virtus.

1045.— ——— ———*'tis a chattel*
Not to be forfeited in battel—

A man cannot be deprived of his honour, or forfeit it to the conqueror, as he does his arms and accoutrements.

1047.—*If he that in the field is ſlain,*
Be in the bed of honour lain—

The bed of honour, ſays Farquhar, is a mighty large bed. Ten thouſand people may lie in it together, and never feel one another.

1049.—*He that is beaten may be ſed*
To lie in honour's truckle-bed—

The truckle-bed is a ſmall bed upon wheels, which goes under the larger one.

1061.—*As gifted brethren, preaching by*
A carnal hour-glaſs—

This preaching by the hour gave room for many jokes. A punning preacher, having talked a full hour, turned his hour-glaſs, and ſaid: Come, my friends, let us take the other glaſs; the frames for theſe hour-glaſſes remained in many churches till very lately.

1067.—*For who, without a cap and bauble—*

Who but a fool or child, one who deſerves a fool's cap, or a child's play-thing.

1071.—*A politic exploit, right fit*
For preſbyterian zeal and wit—

Ralpho, being chagrined by his ſituation, not only blames the miſconduct of the knight, which had brought them into the ſcrape, but ſneers at him for his religious principles. The independents, at one time, were as inveterate againſt the preſbyterians, as both of them were againſt the church.—For an explanation of ſome following verſes, ſee the note on Canto I. 457.

1088.—*And dare thee to 't with all thy light—*

The independents were great pretenders to the light of the ſpirit. They ſuppoſed that all their actions, as well as their prayers and preachings, were immediately directed by it.

1091.—*That has but any guts in 's brains—*

A proverbial expreſſion for one who has ſome ſhare of common ſenſe.

1111.—*Where ſaints themſelves are brought to ſtake—*

The preſbyterians, when in power, by means of their ſynods, aſſemblies, claſſes, ſcribes, preſbyters, triers, orders, cenſures, curſes, &c. &c. perſecuted the miniſters, both of the independents and of the church of England, with violence and cruelty little ſhort of the inquiſition. Sir Roger L'Eſtrange mentions ſome ſtrong inſtances of their perſecuting tenets.

1117.—*This to the prophet did appear,*
Who in a viſion ſaw a bear,
Prefiguring the beaſtly rage
Of church-rule, in this latter age—

Daniel vii. 5. And behold another beaſt, a ſecond, like to a bear; and it raiſed up itſelf on one ſide; and it had three ribs in the mouth of it, between the teeth of it: and they ſaid thus unto it, Ariſe, devour much fleſh.

1121.—*As is demonſtrated at full*
By him that baited the pope's bull—

The baiting of the pope's bull was the title of a pamphlet written by Henry Burton, rector of St. Matthew, Friday-ſtreet, and printed at London in 1627.

1129.—*And then ſet heathen officers,*
Inſtead of dogs, about their ears—

Tacitus ſays of the perſecutions under Nero, Percuntibus addita ludibria, ut ferarum tergis contecti, laniatu canum interirent. Annal. xv. 44.

1139.—*To make preſbytery ſupreme*
And kings themſelves ſubmit to them—

The diſciplinarians, in the reign of Queen Elizabeth, maintained that kings ought to be ſubject to eccleſiaſtical cenſures, as well as other perſons. This doctrine was revived by the preſbyterians afterwards, and actually put in practice by the Scots, in their treatment of Charles II. while he continued among them. The preſbyterians, in the civil war, maintained that princes muſt ſubmit their ſcepters, and throw down their crowns before the church, yea, to lick up the duſt of the feet of the church.

1150.—*A mangrel breed of like pernicion—*

The word pernicion, perhaps, is coined by our author: he means of like deſtructive effect, from the Latin pernicies, though it is uſed elſewhere.

1152 —*Of ſcribes, commiſſioners, and triers—*

The preſbyterians had a ſet of officers called the triers, who examined the candidates for orders, and the preſentees to benefices, and ſifted the qualifications of lay elders. See the preface to Walker's ſufferings of the clergy. As the preſbyterians demanded of the church of England, what command, or example, have you for kneeling at the communion, for wearing a ſurplice, for Lord Biſhops, for a penned liturgy, &c. &c. ſo the independents retorted upon them; where are your lay elders, your preſbyters, your claſſes, your ſynods, to be found in ſcripture? Where your ſteeple houſes, and your national church, or your tythes, or your metre pſalms, or your two ſacraments? ſhew us a command or example for them? Dr. Hamm.'s, View of the Directory.

1155.—*To find, in lines of beard and face,*
The phyſiognomy of grace—

The triers pretended to great ſkill in theſe matters. If they diſliked the face or beard of a man, if he happened to be of a ruddy complexion, or cheerful countenance, they would reject him on theſe accounts. The preciſe and puritanical faces of thoſe days may be obſerved in the prints of the moſt eminent diſſenters, and in the print here inſerted.

The modern reader may be inclined to think the diſpute between the knight and the ſquire rather too long. But if he conſiders that the great object of the poem was to expoſe to ſcorn and contempt thoſe ſectaries, and thoſe pretenders to extraordinary ſanctity, who had overturned the

conſtitution in church and ſtate; and, beſide that, ſuch enthuſiaſts were then frequently to be met with; he will not wonder that the author indulges himſelf in this fine train of wit and humour.

1159.—*Free from a crack, or flaw of ſinning,*
As men try pipkins by the ringing—

They judged of man's inward grace, by his outward complexion. Dr. Echard ſays, if a man had but a little blood in his cheeks, his condition was accounted very dangerous, and it was almoſt an infallible ſign of reprobation: and I will aſſure you, ſays he, a very honeſt man, of a very ſanguine complexion, if he chance to come by an officious zealot's houſe, might be put in the ſtocks only for looking freſh in a froſty morning.

——————— pulſa, dignoſcere cautus
Quid ſolidum crepet, et pictæ tectoria linguæ.
Perſius, Sat. v. 24.

1161.—*By black caps, underlaid with white—*

Many perſons, particularly the diſſenters, in our poet's time, were fond of wearing black caps lined with white. See the print of Baxter, and others. Theſe caps, however, were not peculiar to the proteſtant ſectaries, nor always of a black colour; Maſter Drurie, a jeſuit, who, with a hundred of his auditors, loſt his life, October 26, 1623, by the ſinking of the garret floor, where he was preaching, is thus deſcribed: "When he had read (his text) he ſat down in the chaire, and put upon his head a red quilt cap, having a linnen white one under it, turned up about the brims, and ſo undertooke his text."——The doleful Even-ſong, by Thos. Good, 4to. This continued a faſhion for many years after.

1163.—*Which ſerjeants at the goſpel wear—*

The coif, or black worn on the head, is the badge of a ſerjeant at law.

1165.—*The handkerchief about the neck,*
Canonical cravat of ſmeck—

A club or junto, which wrote ſeveral books againſt the king, conſiſted of five eminent holders forth, namely: Stephen Marſhall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurſtow; the initials of their names make the word Smectymnus: and, by way of diſtinction, they wore handkerchiefs about their necks, which afterwards degenerated into carnal cravats.——Hall, biſhop of Exeter, preſented an humble remonſtrance to the high court of parliament, in behalf of liturgy and epiſcopacy; which was anſwered by the junto under this title, The Original of Liturgy and Epiſcopacy diſcuſſed by SMECTYMNUUS; John Milton is ſuppoſed to have been concerned in writing it.——For an account of Thomas Young, ſee Warton's notes on Milton.——The five counſellors of Charles II. in the year 1670, Clifford, Arlington, Buckingham, Aſhley, Lauderdale, were called the cabal, from the initials of their names.——Mr. Mark Noble, in his Memoirs of the Cromwell Family ſays, When Oliver reſided at St. Ives, he uſually went to church with a piece of red flannel about his neck, as he was ſubject to an inflammation in his throat. P. 105. note.

1173.—*Sure 'tis an orthodox opinion,*
That grace is founded in dominion—

The preſbyterians had ſuch an eſteem for power, that they thought thoſe who obtained it ſhewed a mark of grace; and that thoſe only who had grace were entitled to power.

1181.—*Bell and the Dragons chaplains were*
More moderate than thoſe by far—

The prieſts, their wives, and children, feaſted upon the proviſions offered to the idol, and pretended that he had devoured them. See the Apocrypha.

1191.—*When butchers were the only clerks—*

Both in the heathen and jewiſh ſacrifices, the animal was frequently ſlain by the prieſts.

1193.—*Whoſe directory was to kill;*
And ſome believe it is ſo ſtill—

A banter on the directory, or form of ſervice drawn up by the preſbyterians, and ſubſtituted for the common prayer.

1207.—*Where every preſbyter, and deacon,*
Commands the keys for cheeſe and bacon—

Daniel Burgeſs, dining with a gentlewoman of his congregation, and a large uncut Cheſhire cheeſe being brought to table, he aſked where he ſhould cut it. She replied, Where you pleaſe, Mr. Burgeſs. Upon which he ordered his ſervant to carry it to his own houſe, for he would cut it at home.

1209.—*And ev'ry hamlet's governed*
by's holineſs, the church's head—

The gentlemen of Cheſhire ſent a remonſtrance to the parliament, wherein they complained, that, inſtead of having twenty-ſix biſhops, they were then governed by a numerous preſbytery, amounting, with lay-elders and others, to 40,000. This government, ſay they, is purely papal, for every miniſter exerciſes papal juriſdiction. Dr. Grey quotes from Sir John Birkenhead revived :

But never look for health nor peace
If once preſbytery jade us,
When every prieſt becomes a pope,
When tinkers and ſow-gelders,
May, if they can but 'ſcape the rope,
Be princes and lay-elders.

1211.—*More haughty and ſevere in's place*
than Gregory and Boniface—

The former was conſecrated in the year 1073, the latter elected in 1294. Two moſt inſolent and aſſuming popes, who wanted to raiſe the tiara above all the crowned heads in chriſtendom.——Gregory the ſeventh, commonly called Hildebrand, was the firſt who arrogated to himſelf the authority to excommunicate and depoſe the emperor. Boniface the third, was he who aſſumed the title of univerſal biſhop.—Boniface the eighth, at the jubilee inſtituted by himſelf, appeared one day in the habit of a pope, and the next day in that of an emperor. He cauſed two ſwords to be carried before him, to ſhew that he was inveſted with all power eccleſiaſtical and temporal.

1217.—*'Tis that the whore of Babylon,*
With many heads, did ride upon—

The church of Rome has often been compared to the whore of Babylon, mentioned in the ſeventeenth chapter of the Revelations. The beaſt, which the whore rode upon, is here ſaid to ſignify the preſbyterian eſtabliſhment: and the ſeven, or many heads of the beaſt, are interpreted, by the poet, to mean their ſeveral officers, deacons, prieſts, ſcribes, lay-elders, &c. &c.

1221.—*Lay-elder, Simeon to Levi—*

That is, Lay-elder, an aſſociate to the prieſthood, for intereſted, if not for iniquitous purpoſes; alluding to Geneſis xlix. 5. 6. Simeon and Levi are brethren; inſtruments of cruelty are in their habitations: O, my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united; for in their anger they ſlew a man. Mr. Robert Gordon, in his hiſtory of the illuſtrious family of Gordon, vol. ii. p. 197. compares the ſolemn league and covenant with the holy league in France: he ſays they were as like as one egg to another, the one was nurſed by the Jeſuits, the other by the Scots preſbyterians, Simeon and Levi.—See Doughties Veletationes Polemicæ, p. 74.

1223.—*As loins of patriarchs, prince-prelate,*
And biſhop-ſecular—

Such is the biſhop and prince of Liege, and ſuch are ſeveral of the biſhops in Germany.

1226.—*Clerick before, and lay behind—*

A trifling book called a key to Hudibras, under the name of Sir Roger L'Eſtrange, pretends to decipher all the characters in the poem, and tells us, that one Andrew Crawford was here intended. This character is ſuppoſed by others to have been deſigned for William Dunning, a Scotch preſbyter. But, probably, the author meant no more than to give a general repreſentation of the lay-elders.

1227.—*A lawleſs linſey-woolſey brother—*

Lawleſs, becauſe it was forbidden by the Levitical law to wear a mixture of linen and woollen in the ſame garment.

1237.—*When ſuperciliouſly he ſifts*
Through coarſeſt boulter others gifts—

A bolter is the ſieve by which the millers dreſs their flour.

1249.—*So Cardinals, they ſay, do grope*
At th' other end the new-made pope—

See, in Platina's lives of the popes, the well known ſtory of pope Joan, or John VIII. The ſtercorary chair, as appears by Burchard's diary, was uſed at the inſtallations of Innocent VIII. and Sextus IV. See Breguigny in account of MS. in the French king's library, 8vo. 1789. vol. I. p. 210.

1257.—*And I ſhall bring you, with your pack*
Of fallacies, t' Elenchi back—

Elenchi are arguments which deceive under an appearance of truth. The knight ſays he ſhall make the deception apparent. The name is

given, by Ariſtotle, to thoſe ſyllogiſms which have ſeemingly a fair, but in reality a contradictory concluſion. A chief deſign of Ariſtotle's logic is to eſtabliſh rules for the trial of arguments, and to guard againſt ſophiſm: For in his time Zeno, Parmenides, and others, had ſet up a falſe method of reaſoning, which he makes it his buſineſs to detect and defeat.

1261.—*I'll force you, by right ratiocination—*

The poet makes tio, in ratiocination, conſtitute but one ſyllable, as in verſe 1378, but in p. i. c. i. v. 78. he makes tio two ſyllables.

1262.—*To leave your vitilitigation—*

That is, your perverſe humour of wrangling. Eraſmus, in the Moriæ encomium, has the following paſſage: "Etenim non deerunt fortaſſe "vitilitigatores, qui calumnientur partim leviores eſſe nugas quam ut "theologum deceant, partim mordaciores quam ut Chriſtianæ conve-"niant modeſtiæ." Vitilitigatores, i. e. obtrectatores et calumniatores, quos Cato, novato verbo, a vitio et morbo litigandi vitilitigatores appellabat, ut teſtatur Plin. in præfat. hiſtoriæ mundi.

1264.—*And argue dialecticõs—*

That is logically.

1277.—*That both are animalia—*

Suppoſe we read, that both *indeed* are animalia.

1279.—*For though they do agree in kind,*
Specific difference we find—

Between animate and inanimate things, as between a man and a tree, there is a generical difference; that is, they are not of the ſame kind or genus. Between rational and ſenſitive creatures, as a man and a bear, there is a ſpecifical difference; for though they agree in the genus of animals, or living creatures, yet they differ in the ſpecies as to reaſon. Between two men, Plato and Socrates, there is a numerical difference; for, though they are of the ſame ſpecies as rational creatures, yet they are not one and the ſame, but two men. See Part ii. Canto i. l. 150.

1281.—*And can no more make bears of theſe*
Than prove my horſe is Socrates—

Or that my horſe is a man. Ariſtotle, in his diſputations, uſes the word Socrates as an appellative for man in general. From thence it was taken up in the ſchools.

1307.—*Whelp'd without form, until the dam*
Have lickt him into ſhape and frame—

We muſt not expect our poet's philoſophy to be ſtrictly true: it is ſufficient that it agree with the notions commonly handed down. Thus Ovid:

Nec catulus, partu quem reddidit urſa recenti,
Sed male viva caro eſt: lambendo mater in artus
Fingit: et in formam, quantam capit ipſa, reducit.
Metam. xv. 379.

Pliny, in his natural hiſtory, lib. 8. ch. 36. ſays: Hi ſunt candida informiſque caro, paulo muribus major, ſine oculis, ſine pilo, ungues

tantum prominent; hanc lambendo paulatim figurant. But this ſilly opinion is refuted by Brown, in his Vulgar Errors, book 3, ch. 6.

1317.—*A ſtrange chimera—*

Chimæra was a fabulous monſter, thus deſcribed by Homer:

————————η δ' ηρ εην θειον γενος, ουδ ανθρωπων,
Προσθε λεων, οπιθεν δε δρακων, μεσση δε χιμαιρα.

Iliad. vi. 180.

Euſtathius, on the paſſage, has abundance of Greek learning. Heſiod has given the chimæra three heads. Theog. 319.

1329.—*And is the ſame that Ranter ſaid,*
Who, arguing with me, broke my head—

The ranters were a wild ſect, that denied all the doctrines of religion, natural and revealed. With one of theſe the knight had entered into a diſpute, and at laſt came to blows. See a ranter's character, in Butler's poſthumous works. Whitlocke ſays the ſoldiers in the parliament army were frequently puniſhed for being *Ranters.*——Nero clothed Chriſtians in the ſkins of wild beaſts; but theſe wrapt wild beaſts in the ſkins of Chriſtians.

1339.—*Learning, that cobweb of the brain,*
Profane, erroneous, and vain—

Dr. South, in his ſermon preached in Weſtminſter Abbey, 1692, ſays, ſpeaking of the times about 50 years before, Latin unto them was a mortal crime, and Greek looked upon as a ſin againſt the Holy Ghoſt; that all learning was then cryed down, ſo that with them the beſt preachers were ſuch as could not read, and the ableſt divines ſuch as could not write: in all their preachments they ſo highly pretended to the ſpirit, that they hardly could ſpell the letter. To be blind, was with them

the proper qualification of a ſpiritual guide, and to be book-learned (as they called it) and to be irreligious, were almoſt terms convertible. None were thought fit for the miniſtry but tradeſmen and mechanics, becauſe none elſe were allowed to have the ſpirit. Thoſe only were accounted like St. Paul who could work with their hands, and, in a literal ſenſe, drive the nail home, and be able to make a pulpit before they preached in it.

The independents and anabaptiſts were great enemies to all human learning: they thought that preaching, and every thing elſe, was to come by inſpiration.

When Jack Cade ordered Lord Say's head to be ſtruck off, he ſaid to him: "I am the beeſom that muſt ſweep the court clean of ſuch filth as thou art. 'Thou haſt moſt traiterouſly corrupted the youth of the realm, in erecting a grammar ſchool. And whereas, before, our fathers had no other books, but the ſcore and the tally, thou haſt cauſed printing to be uſed: and, contrary to the king, his crown and dignity, thou haſt built a paper-mill. It will be proved, to thy face, that thou haſt men about thee, that uſually talk of a noun and a verb, and ſuch abominable words as no chriſtian ear can endure to hear."—In Mr. Butler's MS. I find the following reflections on this ſubject:

"The modern doctrine of the court, that men's natural parts are rather impaired than improved by ſtudy and learning, is ridiculouſly falſe; and the deſign of it as plain as its ignorant nonſenſe—no more than what the levellers and quakers found out before them: that is, to bring down all other men, whom they have no poſſibility of coming near any other way, to an equality with themſelves; that no man may be thought to receive any advantage by that, which they, with all their confidence, dare not pretend to."

" It is true that ſome learned men, by their want of judgment and diſcretion, will ſometimes do and ſay things that appear ridiculous to thoſe who are entirely ignorant: but he, who from hence takes meaſure of all others, is moſt indiſcreet. For no one can make another man's want of reaſon a juſt cauſe for not improving his own, but he who would have been as little the better for it, if he had taken the ſame pains."

" He is a fool that has nothing of philoſophy in him; but not ſo much ſo as he who has nothing elſe but philoſophy."

" He that has leſs learning than his capacity is able to manage, ſhall have more uſe of it than he that has more than he can maſter; for no man can poſſibly have a ready and active command of that which is too heavy for him, Qui ultra facultates ſapit, deſipit. Senſe and reaſon are too chargeable for the ordinary occaſions of ſcholars, and what they are not able to go to the expenſe of: therefore metaphyſics are better for their purpoſes, as being cheap, which any dunce may bear the expenſe of, and which make a better noiſe in the ears of the ignorant than that which is true and right. Non qui plurima, ſed qui utilia legerunt, eruditi habendi."

" A blind man knows he cannot ſee, and is glad to be led, though it be but by a dog; but he that is blind in his underſtanding, which is the worſt blindneſs of all, believes he ſees as well as the beſt; and ſcorns a guide."

" Men glory in that which is their infelicity.—Learning Greek and Latin, to underſtand the ſciences contained in them, which commonly proves no better bargain than he makes, who breaks his teeth to crack a nut, which has nothing but a maggot in it. He that hath many languages to expreſs his thoughts, but no thoughts worth expreſſing, is like one who can write a good hand, but never the better ſenſe; or one who can caſt up any ſums of money, but has none to reckon."

" They who ſtudy mathematics only to fix their minds, and render them ſteadier to apply to other things, as there are many who profeſs to do, are as wiſe as thoſe who think, by rowing in boats, to learn to ſwim."

" He that has made an haſty march through moſt arts and ſciences, is like an ill captain, who leaves garriſons and ſtrong holds behind him."

" The arts and ſciences are only tools,
Which ſtudents do their buſineſs with in ſchools:
Although great men have ſaid, 'tis more abſtruſe,
And hard to underſtand them, than their uſe.
And though they were intended but in order
To better things, few ever venture further.
But as all good deſigns are ſo accurſt,
The beſt intended often prove the worſt;
So what was meant t' improve the world, quite croſs,
Has turn'd to its calamity and loſs."

" The greateſt part of learning's only meant
For curioſity and ornament.
And therefore moſt pretending virtuoſos,
Like Indians, bore their lips and flat their noſes.
When 'tis their artificial want of wit,
That ſpoils their work, inſtead of mending it.
To prove by ſyllogiſm is but to ſpell,
A propoſition like a ſyllable."

" Critics eſteem no ſciences ſo noble,
As worn out languages, to vamp and cobble.
And when they had corrected all old copies,
To cut themſelves out work, made new and foppiſh,
Aſſum'd an arbitrary power t'invent
And overdo what th' author never meant.

Could find a deeper ſubtler meaning out,
Than th' innocenteſt writer ever thought."

" Good ſcholars are but journeymen to nature,
That ſhews them all their tricks to imitate her:
Though ſome miſtake the reaſon ſhe propoſes,
And make her imitate their virtuoſos.
And arts and ſciences are but a kind
Of trade and occupation of the mind:
An exerciſe by which mankind is taught
The diſcipline and management of thought
To beſt advantages; and takes its leſſon
From nature, or her ſecretary reaſon.—
Is both the beſt or worſt way of inſtructing,
As men miſtake or underſtand her doctrine:
That as it happens proves the legerdemain,
Or practical dexterity of the brain:
And renders all that have to do with books,
The faireſt gameſters, or the falſeſt rooks.
For there's a wide and a vaſt difference,
Between a man's own, and another's ſenſe;
As is of thoſe that drive a trade upon
Other men's reputation and their own.
And as more cheats are uſed in public ſtocks,
So thoſe that trade upon account of books,
Are greater rooks than he who ſingly deals
Upon his own account and nothing ſteals."

1346.—*Like little David in Saul's doublet—*

See 1 Samuel xvii. 38.

1357.—*As if rules were not in the ſchools*
deriv'd from truth, but truth from rules—

Biſhop Warburton, in a note on theſe lines, ſays: "This obſervation is juſt, the Logicians have run into ſtrange abſurdities of this kind: Peter Ramus, the beſt of them, in his Logic, rejects a very juſt argument of Cicero's as ſophiſtical, becauſe it did not jump right with his rules.

1373.—*Mere diſparata—*

Things totally different from each other.

N O T E S.

PART II. CANTO I.

Argument.—*The knight being clapp'd by th' heels in priſon,*
The laſt unhappy expedition—

1. and 2.—In the author's corrected copy, printed 1674, the lines ſtand thus, but in the edition printed ten years before, we read,

The knight, by damnable magician,
Being caſt illegally in priſon.

In the edition of 1704 the old reading was reſtored, but we have in general uſed the author's corrected copy.

3.—*Love brings his action on the caſe—*

We may obſerve how juſtly Mr. Butler, who was an able lawyer, applies all law terms.—An action on the caſe, is a general action given for redreſs of wrongs and injuries, done without force, and by law not provided againſt, in order to have ſatisfaction for damages.——The author informs us, in his own note, at the beginning of this canto, that he had the fourth Æneis of Virgil in view, which paſſes from the tumults of war and the fatigues of a dangerous voyage, to the tender ſubject of love.——The French tranſlator has divided the poem into nine

cantos, and not into parts: but, as the poet publiſhed his work at three different times, and in his corrected copy continued the diviſion into parts, it is taking too great a liberty for any commentator to alter that arrangement: eſpecially as he might do it, as before obſerved, in imitation of Spenſer, and the Italian and Spaniſh poets Taſſo, Arioſto, Alonſo de Ercilla, &c. &c.

3.—*And all thoſe harſh and rugged ſounds—*

Shakeſpear ſays, Our ſtern alarms are chang'd to merry meetings, our dreadful marches to delightful meaſures. Rich. III. Sc. 1.

9.—*Is 't not enough to make one ſtrange—*

That is, to make one wonder: ſtrange, here, is an adjective; when a man ſees a new or unexpected object, he is ſaid to be ſtrange to it.

11.—*But make all people do and ſay*
The ſame things ſtill the ſelf ſame way—

Few men have genius enough to vary their ſtyle; but both poets and painters are very apt to be manneriſts.

17.—*Till drawing blood o' th' dames, like witches,*
They 're forthwith cured of their capriches—

It was a vulgar notion that, if you drew blood from a witch, ſhe could not hurt you. Thus Cleveland, in his Rebel Scot:

> Scots are like witches; do but whet your pen,
> Scratch till the blood comes, they 'll not hurt you then.

20.—*By pulling plaiſters off their ſores—*

By ſhewing their wounds to the ladies.

23.—*Some force whole regions, in deſpite*
O' geography, to change their ſite;
Make former times ſhake hands with latter,
And that which was before, come after—

Theſe were common faults with romance writers: even Shakeſpear and Virgil have not wholly avoided them. The former tranſports his characters, in a quarter of an hour, from France to England: the latter has formed an intrigue between Dido and Æneas, who probably lived in very diſtant periods. The Spaniſh writers are complained of for theſe errors.—Don Quixote, vol. ii. ch. 21.

40.—*His* dog-bolt *fortune was ſo low,*
That either it muſt quickly end,
Or turn about again, and mend—

It was a maxim among the ſtoic philoſophers, many of whoſe tenets ſeem to be adopted by our knight, that things which were violent could not be laſting. Si longa eſt, levis eſt; ſi gravis eſt, brevis eſt.—The term dog-bolt, may be taken from the ſituation of a rabbit, or other animal, that is forced from its hole by a dog, and then ſaid to bolt. Unleſs it ought to have been written dolg-bote, which, in the Saxon law, ſignifies a recompenſe for an hurt or injury. Cyclopædia.——In Engliſh, dog, in compoſition, like δυς in Greek, implies that the thing denoted by the noun annexed to it, is vile, bad, ſavage, or unfortunate in its kind: thus dog-roſe, dog-latin, dog-trick, dog-cheap, and many others.

45.—*There is a tall long-ſided dame—*

Our author has evidently followed Virgil (Æneid. iv. 180.) in ſome parts of this deſcription of fame. Thus,

Ingrediturque ſolo, et caput inter nubila condit.

But wond'rous light—

——— malum qua non velocius ullum:
Mobilitate viget, vireſque acquirit eundo.
——— pedibus celerem, et pernicibus alis.

Upon her ſhoulders wings ſhe wears,
Like hanging ſleeves, lin'd through with ears,
And eyes, and tongue, as poets liſt.

——— cui, quot ſunt corpore plumæ,
Tot vigiles oculi ſubter (mirabile dictu)
Tot linguæ, totidem ora ſonant, tot ſubrigit aures.

And ſometimes carries truth, oft lies.

Tam ficti, pravique tenax, quam nuncia veri.

47.—*That like a thin camelion boards*
Herſelf on air—

The vulgar notion is, that camelions live on air; but they are known to feed on flies, caterpillars, and other inſects.

48.—*And eats her words—*

Mr. Warburton has an ingenious note upon this paſſage. The beauty of it, he ſays, conſiſts in the double meaning: the firſt alluding to Fame's living on report; the ſecond, an inſinuation that, if a report is

narrowly inquired into, and traced up to the original author, it is made to contradict itſelf.

53.—*With theſe ſhe through the welkin flies—*

Welkin is derived from the Anglo-Saxon wole, wolen, clouds. It is uſed, in general, by the Engliſh poets, for we ſeldom meet with it in proſe, to denote the ſky or viſible region of the air. But Chaucer ſeems to diſtinguiſh between ſky and welkin:

He let a certaine winde ygo,
That blew ſo hideouſly and hie,
That it ne lefte not a ſkie, (cloud)
In all the welkin long and brode.

55.—*With letters hung, like caſtern pigeons—*

Every one has heard of the pigeons of Aleppo, which ſerved as couriers. The birds were taken from their young ones, and conveyed to any diſtant places in open cages. If it was neceſſary to ſend home any intelligence, a pigeon was let looſe, with a billet tied to her foot, and ſhe flew back with the utmoſt expedition. They would return in ten hours from Alexandretta to Aleppo, and in two days from Bagdad. Savary ſays, they have traverſed the former in the ſpace of five or ſix hours. This method was practiſed at Mutina, when beſieged by Antony. See Pliny's Natural Hiſtory, lib. x. 37. Anacreon's Dove ſays, ſhe was employed to carry love-letters for her maſter.

Και νον οδας εκεινε
Ετιςολας κομιζω

Bruncks. Analect. Tom. i.

56.—*And Mercuries of furtheſt regions;*
Diurnals writ for regulation
Of lying, to inform the nation—

The newſpapers of thoſe times, called Mercuries and Diurnals, were notmore authentic than ſimilar publications are at preſent. Each party had its Mercuries: there was Mercurius Ruſticus, and Mercurius Aulicus.

59.—*And by their public uſe to bring down*
The rate of whetſtones in the kingdom—

The obſervations on the learning of Shakeſpear will explain this paſſage. We there read—"a happy talent for lying, familiar enough to thoſe men of fire, who looked on every one graver than themſelves as their *whetſtone*." This, you may remember, is a proverbial term, denoting an excitement to lying, or a ſubject that gave a man an opportunity of breaking a jeſt upon another.

—— fungar vice cotis. Hor. Ars Poet. l. 304.

Thus Shakeſpear makes Cælia reply to Roſalind upon the entry of the clown: "Fortune hath ſent this natural for our whetſtone;" for always the dulneſs of the fool is the whetſtone of the wits. And Johnſon, alluding to the ſame, in the character of Amorphus, ſays—"He will lye cheaper than any beggar, and louder than any clock; for which he is right properly accommodated to the whetſtone, his page."—This, ſays Mr. W. will explain a ſmart repartee of Sir Francis Bacon before King James, to whom Sir Kenelm Digby was relating, that he had ſeen the true philoſopher's ſtone in the poſſeſſion of a hermit in Italy: when the king was very curious to know what ſort of a ſtone it was; and Sir Kenelm, much puzzled in deſcribing it, Sir Francis Bacon ſaid—"Per-

haps it was a whetſtone." To lye, for a whetſtone, at Temple Sowerby, in Weſtmoreland. See Sir J. Harington's Brief View, p. 179. Exmoor Courtſhip, p. 26. n.

61.—*About her neck a pacquet-male—*

This is a good trait in the character of Fame: laden with reports, as a poſtboy with letters in his male. The word male is derived from the Greek μηλον ovis, μηλωτη pellis ovina, becauſe made of leather, frequently ſheep-ſkin: hence the French word maille, now written in Engliſh, mail.

66.—*And puppies whelp'd with twice two legs—*

To make this ſtory wonderful as the reſt, ought we not to read thrice two, or thrice four legs?

69.—*Two trumpets ſhe does ſound at once—*

In Pope's Temple of Fame, ſhe has the trumpet of eternal praiſe, and the trumpet of ſlander. Chaucer makes Eolus an attendant on Fame, and blow the clarion of laud and the clarion of ſlander, alternately, according to her directions: the latter is deſcribed as black and ſtinking.

71.—*But whether both with the ſame wind,*
Or one before, and one behind—

This Hudibraſtick deſcription is imitated, but very unequally, by Coton, in his Traveſty of the Fourth Book of Virgil.

77.—*This tattling goſſip—*

Goſſip or God-ſib, is a Saxon word, ſignifying cognata ex parte dei, or godmother. It is now likewiſe become an appellation for any idle woman. Tattle, i. e. ſine modo garrire.

79.—*And ſtraight the ſpightful tidings bears,*
Of all, to th' unkind widows ears—

Protinus ad regem curſus detorquet Iarban,
Incenditque animum dictis.——Virg. Æn. iv. 196.

81.—*Democritus ne'er laugh'd ſo loud—*

Perpetuo riſu pulmonem agitare ſolebat
Democritus—
Ridebat curas, nec non et gaudia vulgi;
Interdum et lacrymas.——Juv. Sat. x. 34—51.

95.—*This b'ing reſolv'd, ſhe call'd for hood*
And uſher, *implements abroad—*

Some have doubted whether the word uſher denotes an attendant, or part of her dreſs; but from p. 3. c. 3. l. 399. it is plain that it ſignifies the former.

Beſides two more of her retinue,
To teſtify what paſs'd between you.

109.—*And by him, in another hole,*
Afflicted Ralpho, cheek by joul—

That is cheek to cheek; ſometimes pronounced jig by jole; but here properly written, and derived from two Anglo-Saxon words ceac, maxilla, and ciol or ceole guttur.

132.—*Have heard the devil beat a drum—*

The ſtory of Mr. Mompeſſon's houſe being haunted by a drummer, made a great noiſe about the time our author wrote. The narrative is in Mr. Glanvil's book of Witchcraft.

143.—*And ſpeak with ſuch reſpect and honour,*
Both of the beard, and the beard's owner—

See the dignity of the beard maintained by Dr. Bulwer in his Artificial Changeling, p. 196.—He ſays, ſhaving the chin is juſtly to be accounted a note of effeminacy, as appears by Eunuchs, who produce not a beard, the ſign of virility. Alexander and his officers did not ſhave their beards till they were effeminated by Perſian luxury. It was late before barbers were in requeſt at Rome: they firſt came from Sicily 454 years after the foundation of Rome: Varro tells us, they were introduced by Ticinius Mena. Scipio Africanus was the firſt who ſhaved his face every day: the Emperor Auguſtus uſed this practice. See Pliny's Nat. Hiſt. b. vii. c. 59. Diogenes ſeeing one with a ſmooth ſhaved chin, ſaid to him, "Haſt thou whereof to accuſe nature for making thee a man and not a woman."——The Rhodians and Byzantines, contrary to the practice of modern Ruſſians, perſiſted againſt their laws and edicts in ſhaving, and the uſe of the razor.——Ulmus de fine barbæ humanæ, is of opinion, that the beard ſeems not merely for ornament, or age, or ſex, nor for covering, nor cleanlineſs, but to ſerve the office of the human ſoul. And that nature gave to mankind a beard, that it might remain as an index in the face of the maſculine generative faculty.——Beard-haters are by Barclay clapp'd on board the ſhip of fools.

Laudis erat quondam barbatos eſſe parentes
Atque ſupercilium mento geſtare pudico
Socratis exemplo, barbam nutrire ſolebant
Cultores ſophiæ.

Falſe hair was worn by the Roman Ladies. Marſhal ſays,

Jurat capillos eſſe, quos emit ſuos
Fabulla, nunquid illa, Paulle, pejerat.

And again,

Fœmina procedit denſiſſima crinibus emptis
Proque ſuis alios efficit arte ſuos:
Nec pudor eſt emiſſe palam.—

171.—*Than if 't were prun'd, and ſtarch'd, and lander'a,*
And cut ſquare by the Ruſſian ſtandard—

The beaus, in the reigns of James I. and Charles I. ſpent as much time in dreſſing their beards, as modern beaus do in dreſſing their hair; and many of them kept a perſon to read to them while the operation was performing. It is well known what great difficulty the Czar Peter of Ruſſia met with in obliging his ſubjects to cut off their beards.——See more on this ſubject in Dr. Grey's note on this paſſage.

178.—*Altho' i' th' rear, your beard the van led—*

The van is the front or fore part of an army, and commonly the poſt of danger and honour; the rear the hinder part. So that making a front in the rear muſt be retreating from the enemy. By this comical expreſſion the lady ſignifies that he turned tail to them, by which means his ſhoulders ſped worſe than his beard.

183.—*Quoth Hudibras, this thing call'd pain—*

Some tenets of the ſtoic philoſophers are here burleſqued with great humour.

202.—*And dy'd of mere opinion ſtraight—*

See Grey's note on the paſſage, where are ſeveral ſtories of this ſort.

203.—*Others, tho' wounded ſore in reaſon,*
Felt no contuſion, nor diſcretion—

As it is here ſtop'd, it ſignifies, others though really and ſorely wounded, (See the Lady's Anſwer, line 217) felt no bruiſe or cut: but if we put a ſemicolon after ſore, and no ſtop after reaſon, the meaning may be, others, though wounded ſore in body, yet in mind or imagination felt no bruiſe or cut. Diſcretion here ſignifies a cut, or ſeparation of parts.

205.—*A Saxon duke did grow ſo fat,*
That mice, as hiſtories relate,
Ate grots and labyrinths to dwell in
His poſtique parts, without his feeling—

He juſtly argues from this ſtory, that if a man could be ſo gnawed and mangled in thoſe parts, without his feeling it, a kick in the ſame place would not much hurt him. See Butler's Remains, vol. i. p. 31. where it is aſſerted, that the note in the old editions is by Butler himſelf. I cannot fix this ſtory on any particular duke of Saxony. It may be paral-

leled by the caſe of an inferior animal, as related by a pretended eye-witneſs.—In Arcadia ſcio me eſſe ſpectatum ſuem, quæ præ pinguedine carnis, non modo ſurgere non poſſet; ſed etiam ut in ejus corpore ſorex, exeſâ carne, nidum feciſſit, et peperiſſet mures. Varro, ii. 4. 12.

235.—*Th' old Romans freedom did beſtow;*
Our princes worſhip, with a blow.—

One form of declaring a ſlave free, at Rome, was for the prætor, in the preſence of certain perſons, to give the ſlave a light ſtroke with a ſmall ſtick, from its uſe called vindicta.

Tunc mihi dominus, rerum imperiis hominumque,
Tot tantiſque minor? quem ter vindicta quaterque
Impoſita haud unquam miſerâ formidine privet?
Horat. Sat. II. 7. 75.

Vindictâ poſtquam meus a prætore receſſi,
Cur mihi non liceat juſſit quodcunque voluntas.
Perſius, V. 88.

Sometimes freedom was given by an alapa, or blow with the open hand upon the face or head.

——— Quibus una Quiritem
Vertigo facit.——Perſ. v. 75.

Quos manumittebant eos, Alapa percuſſos, circumagebant et liberos confirmabant: from hence, perhaps, came the ſaying of a man's being giddy, or having his head turned with his good fortune.

Verterit hunc dominus, momento turbinis exit
Marcus Dama.——Perſ. V. 78.

237.—*King Pyrrhus cur'd his ſplenetic,*
And teſty courtiers with a kick—

It was a general belief that he could cure the ſpleen by ſacrificing a white cock, and with his right foot gently preſſing the ſpleen of the perſons, laid down on their backs, a little on one ſide. Nor was any ſo poor and inconſiderable as not to receive the benefit of his royal touch, if he deſired it. The toe of that foot was ſaid to have a divine virtue, for after his death, the reſt of his body being conſumed, this was found unhurt and untouched by the fire.——Vid. Plutarch. in Vita Pyrrhi, ſub initio.

239.—Negus was king of Abyſſinia.

243.—*Firſt has him laid upon his belly,*
Then beaten back and ſide t' a jelly—

This ſtory is told in Le Blanc's Travels, part ii. ch. 4.

250.—*That, like his ſword, endures the anvil—*

———τυπτεσθαι, μυδρος
υπομενειν πληγας, ακμων.

See the character of a paraſite in the comic fragments. Grot. dicta poëtarum apud Stobæum.

254.—*Will run away from his own ſhadow—*

The fury of Bucephalus proceeded from the fear of his own ſhadow. Rabelais, vol. i. c. 14.

259.—*In cloſe cataſta ſhut—*

A cage or priſon wherein ſlaves were expoſed for ſale.

——————— ne ſit præſtantior alter,
Cappadocas rigida pingues plauſiſſe cataſta.
Perſius, Sat. vi.

265.—*I'll make this low dejected fate*
Advance me to a greater height—

————————ωσε μηδεις προς θεων
Πρατ'ων κακως λιαν αθυμηση ποτε
Ισως γαρ αγαθα τετο προφασις γινεται.
Menand. Fragm. p. 108.

269.—*Great wits and valours, like great ſtates,*
Do ſometimes ſink with their own weights—

Suis et ipſa Roma viribus ruit.

271.—*Th' extremes of glory and of ſhame,*
Like eaſt and weſt, become the ſame—

That is, glory and ſhame, which are as oppoſite as eaſt and weſt, become the ſame as in the two following verſes,

No Indian prince has to his palace
More followers, than a thief to the gallows.

277.—*Such great atchievements cannot fail*
To caſt ſalt on a woman's tail—

Alluding to the common ſaying:—You will catch the bird if you throw ſalt on his tail.

286.—*Wines work when vines are in the flower—*

A proverbial expreſſion for the faireſt and beſt opportunity of doing any thing. It is a common obſervation among brewers, diſtillers of Geneva, and vinegar makers, that their liquors ferment beſt when the plants uſed in them are in flower. Boerhaave's Chem. 4to. p. 258. Hudibras vainly compares himſelf to the vine in flower, for he thinks he has ſet the widow fermenting. Willis de Ferment. ſays, Vulgo increbuit opinio quod ſelecta quædam anni tempora, ea nimirum in quibus vegetabilia cujus generis florent, &c. et vina quo tempore vitis efflorescit, turgeſcentias denuo concipiant. See alſo Sir Kenelm Digby on the cure of wounds by ſympathetic powder. Stains in linen, by vegetable juices, are moſt eaſily taken out when the ſeveral plants are in their prime. Examples, in raſpberries, quinces, hops, &c. See Boyle's Hiſtory of Air.

295.—*And if I fail in love or troth—*

The word troth, from the Saxon treorth, ſignifies punctuality or fidelity in performing an agreement.

305.—*Quoth Hudibras, 'tis a caprich—*

A whim or fancy; from the Italian word capriccio.

309.—*Love in your heart as idly burns,*
As fire in antique Roman urns—

Fortunius Licetus wrote a large diſcourſe concerning theſe urns; from whence Biſhop Wilkins, in his Mathematical Memoirs, hath recited many particulars. In Cambden's Deſcription of Yorkſhire, a lamp is ſaid to have been found in the tent of Conſtantius Chlorus.—An extraordinary one is mentioned by St. Auguſtin, de Civitate, Dei 21. 6. Ar-

gyro eſt phanum Veneris ſuper mare: ibi eſt lucerna ſuper candelabrum poſita, lucens ad mare ſub divo cœli, nam neque ventus aſpergit neque pluvia extinguit.——The ſtory of the lamp, in the ſepulchre of Tullia, the daughter of Cicero, which was ſuppoſed to have burnt above 1550 years, is told by Pancirollus and others; ſed credat Judæus. M. le Prince de St. Severe accounts for the appearance on philoſophical principles, in a pamphlet publiſhed at Naples 1753, "Je crois," ſays he, "d'avoir convaincu d'être fabuleuſe l'opinion des lampes perpetuelles des anciens. Les lumières imaginaires, que l'on a vu quelquefois dans les anciens ſepulcres, ont eté produites par le ſubite aſcenſion des ſels qui y étoient renfermés." He ſhould rather have ſaid, by the inflammable air ſo frequently generated in pits and caverns. This ſuppoſition is confirmed by a letter of Jerome Giordano to the noble author, dated Lucera, Sept. 19, 1753, giving a curious account of an ancient ſepulchre opened there in that year.

332.—*Out of your own fantaſtic way—*

It has generally been printed fanatique: but, I believe, moſt readers will approve of Dr. Grey's alteration. It agrees better with the ſenſe, and with what ſhe ſays afterward—

Yet 'tis no fantaſtique pique
I have to love, nor any diſlike.

Though fanatic ſometimes ſignifies mad, irrational, abſurd; thus Juvenal iv.

——————— ut fanaticus æſtro,
Percuſſus, Bellona tuo ———

353.—*Reduc'd his leaguer-lions' ſkin*
T' a petticoat—

Leaguer ſignifies a ſiege laid to a town; it ſeems to be alſo uſed for a pitched or ſtanding camp: a leaguer coat is a ſort of watch cloak, or coat uſed by ſoldiers when they are at a ſiege, or upon duty. Hudibras here ſpeaks of the lion's ſkin as Hercules's leaguer, or military habit, his campaign coat. See Skinner's Lexicon; Art. Leaguer.—Læna, in Latin, is by Ainſworth tranſlated a ſoldier's leaguer coat.—Hercules changed clothes with Omphale. Ovid. Faſti, xi.

Cultibus Alciden inſtruit illa ſuis,
Dat tenues tunicas Gætulo murice tinctas,
Ipſa capit clavamque gravem, ſpoliumque leonis.

355.—*Seiz'd on his club, and made it dwindle—*

Mæonias inter calathum tenuiſſe puellas
Diceris; & dominæ pertimuiſſe minas.
Non fugis, Alcide, victricem mille laborum
Raſilibus calathis impoſuiſſe manum,
Craſſaque robuſto deducis pollice fila,
Æquaque formoſæ penſa rependis heræ.
Ovid. Epiſt. Dejanira Herculi.

359.—*Set popes and cardinals agog,*
To play with pages at leap-frog—

Cardinal Caſa, archbiſhop of Beneventum, was accuſed of having written ſome Italian verſes, in his youth, in praiſe of ſodomy.

362.—*And flux'd the houſe of many a burgeſs—*

This alludes to Oliver Cromwell turning the members out of the

Houſe of Commons, and calling Harry Martin and Sir Peter Wentworth whoremaſters. Echard's Hiſtory of England, vol. ii. p. 275.

369.—*Made 'em corvet like Spaniſh jenets,*
And take the ring at madam ———

The Tatler mentions a lady of this ſtamp, called Bennet.

371.—*'Twas he that made St. Francis do*
More than the devil could tempt him to—

In the legend of the life of St. Francis, we are told, that being tempted by the devil in the ſhape of a virgin, he ſubdued his paſſion by embracing a pillar of ſnow.

378.—*He hung a garland on his engine*—

In the Hiſtory of the Life of Lewis XIII. by James Howell, Eſq. p. 80. it is ſaid, that the French horſemen, who were killed at the Iſle of Rhè, had their miſtreſſes favours tyed about their engines.

383.—*And ſung, as out of tune, againſt,*
As Turk and Pope are by the ſaints—

Perhaps the ſaints were fond of Robert Wiſdom's Hymn—

" Preſerve us, Lord, by thy dear word—
" From Turk and Pope, defend us, Lord."

393.—*This made the beauteous queen of Crete*
To take a town-bull for her ſweet—

Paſiphaë, the wife of Minos, was in love with a man, whoſe name was Taurus, or bull.

401.—*'Twas this made veſtal-maids love-ſick,*
And venture to be buried quick—

By the Roman law the veſtal virgins were buried alive, if they broke their vow of chaſtity.

403.—*Some, by their fathers and their brothers—*

Myrrha patrem, ſed non quo filia debet, amavit.
Ovid. de Arte Am. l. 285.

405.—*'Tis this that proudeſt dames enamours*
On lacquies, and varlets-des-chambres—

Varlet was formerly uſed in the ſame ſenſe as valet: perhaps our poet might pleaſe himſelf with the meaning given to this word in later days, when it came to denote a rogue. The word knave, which now ſignifies a cheat, formerly meant no more than a ſervant. Thus, in an old tranſlation of St. Paul's epiſtles, and in Dryden—Mr. Butler, in his poſthumous works, uſes the word varlet for bumbailiff, though I do not find it in this ſenſe in any dictionary. See Butler's Genuine Remains, vol. ii. p. 81. and 171.—Thus fur in Latin,

Quid domini faciant, audent cum talia fures.
Virg. Ecl. iii. 16.

Exilis domus eſt, ubi non et multa ſuperſunt,
Et dominum fallunt, et proſunt furibus.
Hor. Epiſt. lib. i. 6. 45.

The paſſage is quoted by Plutarch in the life of Lucullus.

409.—*To ſlight the world, and to diſparage*
Claps, iſſue, infamy, and marriage—

That is, to ſlight the opinion of the world, and to undertake the want of iſſue and marriage on the one hand, and the acquiſition of claps and infamy on the other: or perhaps the poet meant a bitter ſneer on matrimony, by ſaying love makes them ſubmit to the embraces of their inferiors, and conſequently to diſregard four principal evils of ſuch connections, diſeaſe, child-bearing, diſgrace, and marriage.

418.—*That at the* windore-*eye does ſteal in—*

Thus it is ſpelt in moſt editions, and perhaps moſt agreeably to the etymology. See Skinner.

425.—*Which ſooty chymiſts ſtop in holes,*
When out of wood they extract coles—

Charcoal colliers, in order to keep their wood from blazing when it is in the pit, cover it carefully with turf and mould.

429.—*'Tis like that ſturdy thief that ſtole,*
And dragg'd beaſts backward into's hole—

Cacus, a noted robber, who, when he had ſtolen cattle, drew them backward by their tails into his den, leſt they ſhould be traced and diſcovered——

At furis Caci mens effera, ne quid inauſum
Aut intentatum ſceleriſve dolive fuiſſet:
Quatuor a ſtabulis præſtanti corpore tauros
Avertit, totidem formâ ſuperante juvencas.

Atque hos, ne qua forent pedibus veſtigia rectis,
Caudâ in ſpeluncam tractos, verſiſque viarum
Indiciis raptos, ſaxo occultabat opaco.

Æncis viii. 205.

437.—*I'll prove myſelf as cloſe and virtuous*
As your own ſecretary, Albertus—

Albertus Magnus was Biſhop of Ratiſbon, about the year 1260, and wrote a book, entitled, De Secretis Mulierum. Hence the poet facetiouſly calls him the women's ſecretary. It was printed at Amſterdam, in the year 1643, with another ſilly book, entitled, Michaelis Scoti de Secretis Naturæ Opus.

449.—*He that will win his dame, muſt do*
As love does, when he bends his bow;
With the one hand thruſt his lady from,
And with the other pull her home—

The Harleian Miſcellany, vol. vi. p. 530. deſcribes an interview between Perkin Warbeck and Lady Katharine Gordon, which may ſerve as no improper ſpecimen of this kind of dalliance. "If I prevail," ſays he, "let this kiſs ſeal up the contract, and this kiſs bear witneſs to the "indentures; and this kiſs, becauſe one witneſs is not ſufficient, con- "ſummate the aſſurance.—And ſo, with a kind of reverence and fa- "ſhionable geſture, after he had kiſſed her thrice, he took her in both "his hands, croſſwiſe, and gazed upon her, with a kind of putting her "from him and pulling her to him; and ſo again and again re-kiſſed "her, and ſet her in her place, with a pretty manner of enforce- "ment."

459.—*'Tis that by which the ſun and moon,*
At their own weapons are outdone—

Gold and ſilver are marked by the ſun and moon in chemiſtry, as they were ſuppoſed to be more immediately under the influence of thoſe luminaries. Thus Chaucer, in the Chanones Yemannes Tale, l. 16293. Ed. Tyrrwhit.

The bodies ſevene eke, lo hem here anon.
Sol gold is, and Luna ſilver, we threpe;
Mars iren, Mercurie quickſilver, we clepe;
Saturnus led, and Jupiter is tin;
And Venus coper, by my fader kin.

The appropriation of certain metals to the ſeven planets reſpectively, may be traced as high as Proclus, in the fifth century, and perhaps is ſtill more ancient. This point is diſcuſſed by La Croze. See Fabric. Biblioth. Gr. vol. vi. p. 793. The ſplendor of gold is more refulgent than the rays of the ſun and moon.

463.—*'Tis virtue, wit, and worth, and all*
That men divine and ſacred call—

Et genus, et formam, regina pecunia donat;
Ac bene nummatum decorat Suadela, Venuſque.
Horat. Ep. i. 6, 37.

503.—*And, like a water-witch, try love—*

It was uſual, when an old woman was ſuſpected of witchcraft, to throw her into the water. If ſhe ſwam, ſhe was judged guilty; if ſhe ſunk, ſhe preſerved her character, and only loſt her life.

511.—*Beſide, th' experiment's more certain,*
Men venture necks to gain a fortune;
The ſoldier does it every day,
Eight to the week, for ſixpence pay—

No compariſon can be made between the evidence ariſing from each experiment; for as to venturing necks, it proves no great matter; it is done every day by the ſoldier, pettifogger, and merchant. If the ſoldier has only ſixpence a day, and one day's pay is reſerved weekly for ſtoppages, he may be ſaid to make eight days to the week; adding that to the account of his labour which is deducted from his pay. Percennius, the mutinous ſoldier in Tacitus, ſeems to have been ſenſible of ſome ſuch hardſhip—Denis in diem aſſibus animam et corpus æſtimari; hinc veſtem arma, tentoria; hinc fævitiam centurionum, et vacationes munerum redimi. Annal. i. 17.

525.—*Give but yourſelf one gentle ſwing—*

Ερωτα ταυει λιμος, ει δε μη, χρονος:
Εαν δε μηδε ταυτα την Φλογα σβεσῃ,
Θεραπεια σοι λοιτον ηρτησθω βροχος.

Anthol. Gr. p. 23. Ed. Ald.

In Diogenes Laertius cum notis Meibom. it is thus printed—

Ερωτα παυει λιμος ει δε μη χρονος,
Εαν δε τουτοις μη δυνη χρησθαι, Βροχος.

See lines 485 and 645 of this canto, where the word λιμος is turned into dry diet.

533.—*Nor, like the Indian's ſkull, ſo tough*
That, authors ſay, 'twas muſket-proof—

"Blockheads and loggerheads are in requeſt in Brazil, and helmets "are of little uſe, every one having an artificialized natural morian of "his head: for the Braſilians heads, ſome of them are as hard as the wood "that grows in their country, for they cannot be broken, and they have "them ſo hard, that our's, in compariſon of their's, are like a pompion, "and when they would injure any white man, they call him ſoft head." Bulwar's Artificial Changling, p. 42. and Purchas's Pilgr. fol. vol. 3. p. 993.

540.—*Here, ſtrike me luck, it ſhall be done—*
Percutere et ferire fædus.
στονδας τεμνειν και ορκια. EURIP.

At the concluſion of treaties a beaſt was generally ſacrificed.—When butchers and country people make a bargain, one of the parties holds out in his hand a piece of money, which the other ſtrikes, and the bargain is cloſed.—Callimachus Brunck. i. 464. Epig. xiv. 5. τετο δοκω, &c.

547.—*'Tis no implicit, nice averſion—*

Implicit here ſignifies ſecret, unaccountable, or an averſion conceived from the report of others. See p. i. c. i. v. 130.

556.—*Or oracle from heart of oak—*

Jupiter's oracle in Epirus, near the city of Dodona, ubi nemus erat Jovi ſacrum, querneum totum, in quo Jovis Dodonæi templum fuiſſe narratur.

559.—*And ſhine upon me but benignly,*
With that one, and that other Pigſney—

Pigſney is a term of blandiſhment, from the Anglo-Saxon or Daniſh piga, a pretty little girl, or the eyes of a pretty laſs: thus in Pembroke's Arcadia, Dametas ſays to his wife, Miſo, mine own pigſnie. To love one's miſtreſs more than one's eyes, is a phraſe uſed by all nations: thus Moſchus in Greek, Catullus in Latin; Spencer in his Faerie Queen:

——— her eyes, ſweet ſmiling in delight,
Moyſtened their fiery beams, with which ſhe thrill'd
Frail hearts, yet quenched not; like ſtarry light,
Which ſparkling on the ſilent waves, does ſeem more bright.

Thus the Italian poets, Taſſo and Arioſto. Tyrrwhit ſays, in a note on Chaucer's Miller's Tale, v. 3268. The Romans uſed oculus as a term of endearment, and perhaps piggeſnie, in burleſque poetry, means ocellus porci, the eyes of a pig being remarkably ſmall.

565.—*I'll carve your name on barks of trees—*

See Don Quixote, vol. i. ch. 4. and vol. iv. ch. 73.

Populus eſt, memini, fluviali conſita ripa,
Eſt in qua noſtri littera ſcripta memor.
Populе, vive precor, quæ conſita margine ripæ,
Hoc in rugoſo cortice carmen habes.
Cum Paris Œnone poterit ſpirare relicta,
Ad fontem Xanthi verſa recurret aqua.

Ovid. Œnone Paridi. 25.

569.—*Drink every letter on 't in ſtum,*
And make it brisk Champaign become—

Stum, i. e. any new, thick, unfermented liquor, from the Latin muſtum. Dr. Johnſon, in his dictionary, has quoted theſe lines to prove that ſtum may ſignify wine revived by a new fermentation: but, perhaps, it means no more than figuratively to ſay, that the remembrance of the Widow's charms could turn bad wine into good, foul muddy wine, into clear ſparkling champaigne.—It was uſual, among the gallants of Butler's time, to drink as many bumpers to their miſtreſſes health, as there were letters in her name. The cuſtom prevailed among the Romans: thus the well known epigram of Martial,

Nævia ſex cyathis, ſeptem Juſtina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.
Ep. I. 72.

For every letter drink a glaſs,
That ſpells the name you fancy.
Take four, if Suky be your laſs,
And five if it be Nancy.

The like compliment was paid to a particular friend or benefactor.

Det numerum cyathis Inſtanti littera Ruſi;
Auctor enim tanti muneris ille mihi.
Mart. Epig. viii. 51.

Mr. Sandys, in his travels, ſays, this cuſtom is ſtill much practiſed by the merry Greeks, in the Morea, and other parts of the Levant.—— Ἐγχει Λειροδικης κυαθους δεκα. lib. 7. Anthol.

585.—*For you will find it a hard chapter,*
To catch me with poetic rapture,
In which your maſtery of art
Doth fleece itſelf, and not your heart—

Nor will you raiſe in mine combuſtion,
By dint of high heroi fuſtian—

In Butler's MS. I find the following lines:

In foreign univerſities,
When a king's born, or weds, or dies,
All other ſtudies are laid by,
And all apply to poetry.
Some write in Hebrew, ſome in Greek,
And ſome, more wiſe, in Arabic;
T' avoid the critique, and th' expence
Of difficulter wit and ſenſe.

Foreign land is often uſed by Mr. Butler for England. See Genuine Remains.

As no edge can be ſharp and keen,
That by the ſubtleſt eye is ſeen:
So no wit ſhould acute b' allow'd,
That's eaſy to be underſtood.

For poets ſing, though more ſpeak plain,
As thoſe that quote their works maintain;
And no man's bound to any thing
He does not ſay, but only ſing.
For, ſince the good confeſſor's time,
No deeds are valid, writ in rhime;
Nor any held authentic acts,
Seal'd with the tooth upon the wax:
For men did then ſo freely deal,
Their words were deeds, and teeth a ſeal.*

* The following grants are ſaid to be authentic, but whether they are, or not, they are probably what the poet alludes to.

Charter of Edward the Confeſſor.

Iche Edward Konyng,
Have geoven of my foreſt the keeping,

Of the hundred of Chelmer and Daneing, [now Dengy, in Eſſex.]
To Randolph Peperking, and to his kindling,
With heorte and hynde, doe and bock,
Hare and fox, cat and *brock*, [Badger.]
Wild foule with his flocke,
Patrick, feſaunte hen, and feſaunte cock;
With green and wilde ſtob and ſtokk, [Timber and ſtubs of trees]
To kepen, and to yeomen by all *her* might, [Their]
Both by day, and eke by night.
And hounds for to holde,
Gode ſwift and bolde.
Four Grehounds and ſix *beaches*, [Bitch hounds]
For hare and fox, and wilde cattes.
And thereof ich made him my bocke [i.e. this deed my written evidence.]
Wittenes the Biſhop Wolſton,
And *boche* ycleped many on. [Witneſs.]
And Sweyne of Eſſex, our brother,
And token him many other,
And our ſteward Howelin
That beſought me for him.

Bock, in Saxon, is book, or written evidence; this land was therefore held as bocland, a noble tenure in ſtrict entail, that could not be alienated from the right heir.

Hopton, in the County of Salop,

To the Heyrs Male of the Hopton, lawfully begotten.

From me and from myne, to thee and to thine,
While the water runs, and the ſun doth ſhine,
For lack of heyrs to the king againe.
I William, king, the third year of my reign,
Give to the Norman hunter,
To me that art both *line* and deare, [Related, or of my lineage.]
The Hop and the Hoptoune,
And all the bounds up and downe.

Under the earth to hell,
Above the earth to heaven.
From me, and from myne,
To thee and to thyne ;
As good and as faire,
As ever they myne were ;
To witneſs that this is *ſooth*, [True.]
I bite the white wax with my tooth,
Before Jugg, Marode, and Margery,
And my third ſon Henery,
For one bow, and one broad arrow,
When I come to hunt upon Yarrow.

This grant of William the Conqueror, is in John Stow's Chronicle, and in Blount's Antient Tenures. Other rhiming charters may be ſeen in Morant's Eſſex ; Little Dunmow, vol. ii. p. 429. and at Rochford, vol. i. p. 272.

599.—*Uſe her ſo barbarouſly ill,*
To grind her lips upon a mill—

As they do by comparing her lips to rubies poliſhed by a mill, which is in effect, and no better, than to grind by a mill, and that until thoſe falſe ſtones, (for, when all is done, lips are not true rubies) do plainly appear to have been brought in by them as rather befitting the abſurdity of their rhimes, than that there is really any propriety in the compariſon between her lips and rubies.

600.—*To grind her lips upon a mill,*
Until the facet doublet doth
Fit their rhimes rather than her mouth—

Poets and Romance writers have not been very ſcrupulous in the

choice of metaphors, when they repreſented the beauties of their miſtreſſes. Facets are precious ſtones, ground à la facette, or with many faces, that they may have the greater luſtre. Doublets are chryſtals joined together with a cement, green or red, in order to reſemble ſtones of that colour.

611.—*Are but black patches that ſhe wears,*
Cut into ſuns, and moons, and ſtars—

The ladies formerly were very fond of wearing a great number of black patches on their faces, and, perhaps, might amuſe themſelves in deviſing the ſhape of them. This faſhion is alluded to in Sir Kenelm Digby's diſcourſe on the ſympathetic powder; and ridiculed in the Spectator, No. 50. But the poet here alludes to Dr. Bulwar's Artificial Changeling, p. 252, &c.

616.—*Unto her under-world below—*

A double entendre.

617.—*Her voice, the muſic of the ſpheres,*
So loud, it deafens mortal ears;
As wiſe philoſophers have thought,
And that's the cauſe we hear it not—

"Pythagoras, ſaith Cenſorinus, aſſerted, that this world is made ac-
"cording to muſical proportion; and that the ſeven planets, betwixt
"heaven and earth, which govern the nativities of mortals, have an
"harmonious motion, and render various ſounds, according to
"their ſeveral heights, ſo conſonant, that they make moſt ſweet me-
"lody, but to us inaudible, becauſe of the greatneſs of the noiſe,

" which the narrow paſſage of our ears is not capable to receive." Stanley's Life of Pythagoras, p. 393.

623.—*And in thoſe ribbons would have hung,*
Of which melodiouſly they ſung—

Thus Waller on a girdle,

Give me but what this *riband* bound.

625.—*That have the hard fate to write beſt*
Of thoſe that ſtill deſerve it leaſt—

Warburton was of opinion that Butler alluded to one of Mr. Waller's poems on Sachariſſa, where he complains of her unkindneſs. Others ſuppoſe, that he alludes to Mr. Waller's poems on Oliver Cromwell, and King Charles II. The poet's reply to the king, when he reproached him with having written beſt in praiſe of Oliver Cromwell, is known to every one. " We poets," ſays he, " ſucceed better in fiction than in truth."—But this paſſage ſeems to relate to ladies and love, not to kings and politicks.

635.—*For wits that carry low or wide,*
Muſt be aim'd higher, or beſide
the mark, which elſe they ne'er come nigh,
But when they take their aim awry—

An alluſion to gunnery.———In Butler's MS. common place book are the following lines :

Ingenuity, or wit,
Does only th' owner fit
For nothing, but to be undone.

For nature never gave to mortal yet,
A free and arbitrary power of wit:
But bound him to his good behaviour for't,
That he ſhould never uſe it to do hurt.

Wit does but divert men from the road,
In which things vulgarly are underſtood;
Favours miſtake, and ignorance, to own
A better ſenſe than commonly is known.

Moſt men are ſo unjuſt, they look upon
Another's wit as enemy t' their own.

641.—*As one cut out to paſs your tricks on,*
With fulhams of poetic fiction—

That is, with cheats or impoſitions. Fulham was a cant word for a falſe die, many of them being made at that place. The high dice were loaded ſo as to come up 4, 5, 6, and the low ones 1, 2, 3. Frequently mentioned in Butler's Genuine Remains.

645.—*For hard dry baſtings uſe to prove*
The readieſt remedies of love—

Ερωτα παυει λιμος, &c. See note on l. 525.

655.—Nor rather *thank your gentler fate—*

That is, and not rather: this depends upon v. 639, 40, 41, 42. All the intermediate verſes from thence to this, being, as it were, in a parentheſis: the ſenſe is, but I do wonder—t'attack me, and ſhould not rather thank——

661.—*Yet give me quarter, and advance—*

The widow here pretends, ſhe would have him quit his purſuit of her, and aim higher; namely, at beauty and wit.

664.—*The faireſt mark is eaſieſt hit—*

The reader will obſerve the ingenious equivocation, or the double meaning of the word faireſt.

666.—*In that already, with your command—*

Where one word ends with a vowel, and the next begins with a w, immediately followed by a vowel, or where one word ends with w, immediately preceded by a vowel, and the next begins with a vowel, the poet either leaves them as two ſyllables, or contracts them into one, as beſt ſuits his verſe; thus in paſſage before us, and in p. iii. c. i. v. 1561, and p. iii. c. ii. v. 339, theſe are contractions in the firſt caſe; and p. iii. c. i. v. 804. in the latter caſe.

676.—*I've not the conſcience to receive—*

Our poet uſes the word conſcience here as a word of two ſyllables, and in the next line as a word of three; thus in part i. c. i. v. 78. ratiocination is a word of five ſyllables, and in other places of four: in the firſt it is a treble rhyme.

694 —*For a roan gelding, twelve hands high—*

This is a ſevere reflection upon the knight's abilities, his complexion, and his height, which the widow intimates was not more than four feet.

695.—*All ſpurr'd, and ſwitch'd, a lock on's hoof—*

There is humour in the repreſentation which the widow makes of the knight, under the ſimilitude of a roan gelding, ſuppoſed to be ſtolen, or to have ſtrayed.—Farmers often put locks on the fore-feet of their horſes, to prevent their being ſtolen.

709.—*Loſs of virility's averr'd*
To be the cauſe of loſs of beard—

See the note on line 143 of this canto.

715.—*Semiramis of Babylon,*
Who firſt of all cut men o' th' ſtone—

Mr. Butler, in his own note, ſays, Semiramis teneros mares caſtravit omnium prima, and quotes Ammian. Marcellinus. But the poet means to laugh at Dr. Bulwar, who in his Artificial Changeling, ſcene 21, has many ſtrange ſtories; and in page 208, ſays, Nature gave to mankind a beard, that it might remain an index in the face of the maſculine generative faculty.

725.—*For ſome philoſophers of late here*
Write men have four legs by nature—

Sir Kenelm Digby, in his book of bodies, has the well known ſtory of the wild German boy, who went upon all four, was over grown with hair, and lived among the wild beaſts, the credibility and truth of which he endeavours to eſtabliſh. See alſo Tatler, No. 103.—Some modern

writers are ſaid to have the ſame conceit.—The ſecond line here quoted ſeems to want half a foot, but it may be made right by the old way of ſpelling four, (fower) or reading as in the edition of 1709.—Write *that* men have four legs by nature.

733.—*As for your reaſons drawn from tails—*

See Fontaine, Conte de la Jument du compere Pierre.

737.—*Quoth he, if you'll join iſſue on't—*

That is, reſt the cauſe upon this point.

741.—*That never ſhall be done, quoth ſhe,*
To one that wants a tail, by me;
For tails by nature ſure were meant,
As well as beards, for ornament—

Mr. Butler here alludes to Dr. Bulwar's Artificial Changeling, p. 410, where, beſides the ſtory of the Kentiſh men near Rocheſter, he gives an account, from an honeſt young man of Capt. Morris's company, in Lieutenant General Ireton's regiment, "that at Caſhell, in the county "of Tipperary, in the province of Munſter, in Carrick Patrick church, "ſeated on a rock, ſtormed by Lord Inchequin, where there were near "700 put to the ſword, and none ſaved but the mayor's wife, and his "ſon; there were found among the ſlain of the Iriſh, when they were "ſtripped, diverſe that had tails near a quarter of a yard long: forty ſol-"diers, that were eye-witneſſes, teſtified the ſame upon their oaths. He "mentions likewiſe a ſimilar tale of many other nations."

753.—*The Prince of Cambay's daily food*
Is aſp, and baſilique, and toad—

See Purchaſe's Pilgrim, ſecond vol. p. 1495. Philoſoph. Tranſactions, lxvi. 314. Montaigne, b. i. Eſſay on Cuſtoms. A groſs double entendre runs through the whole of the widow's ſpeeches, and likewiſe thoſe of the knight. See T. Warton on Engliſh Poetry, iii. p. 10.

763.—*I mean, by poſtulate illation—*

That is, by inference, neceſſary conſequence, or preſumptive evidence.

777.—*That dames by jail delivery*
Of errant knights have been ſet free—

Theſe and the following lines are a banter upon romance writers. Our author keeps Don Quixote conſtantly in his eye, when he is aiming at this object. In Europe, the Spaniards and the French engaged firſt in this kind of writing: from them it was communicated to the Engliſh.

781.—*Is that which knights are bound to do*
By order, oaths, and honour too—

Their oath was—Vous défendrez les querrelles juſtes de toutes les dames d'honneur, de toutes les veuves qui n'ont point des amis, des orphelins, et des filles dont la reputation eſt entière.

788.—*Or claſſic author yet of France—*

In the Comitia Centuriata of the Romans, the claſs of nobility and ſenators voted firſt, and all other perſons were ſtiled infra claſſem. Hence their writers of the firſt rank were called claſſics.

793.—*To free your heels by any courſe,*
That might b'unwholeſome to your ſpurs—

i. e. to your honour. The ſpurs are badges of knighthood. If a knight of the Garter is degraded, his ſpurs muſt be hacked to pieces by the king's cook.

801.—*For as the ancients heretofore*
To honour's temple had no door,
But that which thorough virtue's lay—

The temple of virtue and honour was built by Marius: the architect was Mutius: It had no poſticum. See Vitruvius, &c.

819.—*Then, in their robes, the penetentials*
Are ſtraight preſented with credentials—

This alludes to the acts of parliament, 33 Eliz. cap. 4. and 1 James I. c. 31. whereby vagrants are ordered to be whipped, and, with a proper certificate, conveyed by the conſtables of the ſeveral pariſhes to the place of their ſettlement. Theſe acts are in a great meaſure repealed by the 12 of Anne. Explained, amended, and repealed, by the 10. 13. and 17 G. II.

843.—*Love is a boy by poets ſtyl'd—*

That is Cupid.——The printer has here made a miſtake, which diſturbs the ſenſe, by following the latter editions inſtead of thoſe printed in the author's life-time, and two editions after, namely, thoſe of 1684 and 1689. There ſhould be no break nor period after child, but the lines ſhould be printed thus:

Love is a boy by poets ſtyl'd,
Then ſpare the rod, and ſpoil the child:
A Perſian emp'ror whipt his grannum
The ſea, his mother Venus came on.

That is, Xerxes whipped the ſea, which was the mother of Venus, and Venus was the mother of Cupid; the ſea, therefore, was the grannum, or grand mother of Cupid, who is repreſented as a boy, and the object of imperial flagellation.

844.—Spoil or ſpill, as in ſome copies, from the Saxon, is frequently uſed by Chaucer, in the ſenſe of, to ruin, to deſtroy.

845.—*A Perſian emp'ror whipp'd his grannum*
The ſea, his mother Venus came on—

Xerxes, who vainly whipped the ſea and winds, when they were not favourable and propitious to his fleets.

In Corum atque Eurum ſolitus ſævire flagellis
Barbarus——Juven. Sat. x. 180.

848.—*Of roſemary in making love—*

Venus came from the ſea, hence the poet ſuppoſes ſome connection with the word roſemary, or ros maris, dew of the ſea. Rev'rend in the preceding line means ancient or old: it is uſed in this ſenſe by Pope, in his Epiſtles to Lord Cobham, v. 232. Reverend age occurs in Waller, Ed. Fenton, p. 56. and in this poem, p. ii. c. i. v. 527.

849.—*As ſkilful coopers hoop their tubs,*
With Lydian and with Phrygian dubs—

Coopers, like blackſmiths, give to their work alternately an heavy ſtroke and a light one; which our poet humorouſly compares to the Lydian and Phrygian meaſures. The former was ſoft and effeminate, and called by Ariſtotle moral, becauſe it ſettled and compoſed the af-

fections; the latter was rough and martial, and termed enthuſiaſtic, becauſe it agitated the paſſions.

Et Phrygio ſtimulet numero cava tibia mentes.
Phrygiis cantibus incitare.—
And all the while ſweet muſic did divide
Her looſer notes with Lydian harmony.

857.—*Who would not rather ſuffer whipping,*
Than ſwallow toaſts of bits of ribbin—

Theſe and the following lines afford a curious ſpecimen of the follies practiſed by Inamoratos.

859.—*Trait* is a word rarely uſed in Engliſh, of French origin, ſignifying a ſtroke, or turn of wit or fancy.

860.—*And ſpell names over with beer glaſſes—*

This kind of tranſmutation Mr. Butler is often guilty of: he means ſcribble the beer glaſſes over with the name of his ſweetheart.

866.—*To break no roguiſh jeſts upon ye—*

Sed prius ancillam captandæ noſſe puellæ
Cura ſit: acceſſus molliat illa tuos.
Proxima conſiliis dominæ ſit ut illa videto;
Neve parum tacitis conſcia fida jocis.
Ovid. de Arte Amandi, lib. i. 351.

867.—*For lilies limn'd on cheeks, and roſes,*
With painted perfumes, hazard noſes—

Their perfumes and paints were more prejudicial than the rouge and odours of modern times. They were uſed by fops and coxcombs as well as by women.—The plain meaning of the diſtich is, venture diſeaſe for painted and perfumed whores.

870.—*Do penance in a paper lanthorn—*

Alluding to a method of cure for the venereal diſeaſe: and it may point equivocally to ſome part of the preſbyterian or popiſh diſcipline.

875.—*Did not the great La Mancha do ſo,*
For the Infanta del Toboſo—

Meaning the penance which Don Quixote underwent for the ſake of his Dulcinea, part i. book iii. ch. 11.

875.—*Did not th' illuſtrious Baſſa make*
Himſelf a ſlave for Miſſe's ſake—

Ibraham, the illuſtrious Baſſa, in the romance of Monſieur Scudery. His miſtreſs, Iſabella Princeſs of Monaco, being conveyed away to the Sultan's ſeraglio, he gets into the palace in quality of a ſlave, and, after a multitude of adventures, becomes grand vizier.

880.—*Was taw'd as gentle as a glove—*

To taw is a term uſed by leather-dreſſers, ſignifying to ſoften the leather, and make it pliable, by frequently rubbing it.—So in Ben Johnſon's Alchymiſt, Be curry'd, claw'd, and flaw'd, and taw'd indeed.—— In the ſtandard of antient weights and meaſures, we read, "The cyſe of a tanner that he tanne ox leather, and netes, and calves:—the cyſe of a tawyer, that he ſhall tawe none but ſhepes leather and deres." So the tawer, or fell-monger, prepares ſoft ſupple leather, as of buck, doe, kid, ſheep, lamb, for gloves, &c. which preparation of tawing differs much from tanning.——Johnſon, in his dictionary, ſays, to taw is to dreſs white leather, commonly called alum leather, in contradiſtinction from tan leather, that which is dreſſed with bark.

881.—*Was not young Florio ſent, to cool*
his flames for Biancafiore, to ſchool—

This ſhe inſtances from an Italian romance, entitled Florio and Biancafiori. Thus the lady mentions ſome illuſtrious examples of the three nations, Spaniſh, French, and Italian, to induce the knight to give himſelf a ſcourging, according to the eſtabliſhed laws of chivalry and noveliſm.——The adventures of Florio and Biancafiore, which make the principal ſubject of Boccace's Philocopo, were famous long before Boccace, as he himſelf informs us. Floris and Blancaſtor are mentioned as illuſtrious lovers, by a Languedocian poet, in his Breviari d'Amor, dated in the year 1288: it is probable, however, that the ſtory was enlarged by Boccace. See Tyrrwhit on Chaucer, iv. 169.

885.—*Did not a certain lady whip,*
Of late, her huſband's own lordſhip—

Lord Munſon, of Bury St. Edmund's, one of the king's judges, being ſuſpected by his lady of changing his political principles, was by her, together with the aſſiſtance of her maids, tied naked to the bed-poſt, and whipped till he promiſed to behave better. Sir William Waller's lady, Mrs. May, and Sir Henry Mildway's lady, were ſuppoſed to have exerciſed the ſame authority. See Hiſtory of Flagellants, p. 340. octavo.—I meet with the following lines in Butler's MS. common place book.

Bees are governed in a monarchy,
By ſome more noble female bee.
For females never grow effeminate,
As men prove often, and ſubvert a ſtate.
For as they take to men, and men to them,
It is the ſafeſt in the worſt extream.
The Gracchi were more reſolute and ſtout,
Who only by their mother had been taught.

The ladies on both ſides were very active during the civil wars, they held their meetings, at which they encouraged one another in their zeal. Among the MSS. in the muſeum at Oxford is one entitled, diverſe remarkable orders of the ladies, at the Spring-garden, in parliament aſſembled: together with certain votes of the unlawful aſſembly at Kate's, in Covent-garden, both ſent abroad to prevent miſinformation. Veſper. Veneris Martii 25, 1647. One of the orders is: "That whereas the Lady Norton, door keeper of this houſe, complayned of Sir Robert Harley, a member of the houſe of commons, for attempting to deface her, which happened thus: the ſaid lady being a zealous independent, and fond

of the ſaints, and Sir Robert Harley having found that ſhe was likewiſe painted, he pretended that ſhe came within his ordnance againſt idolatry, ſaints painted, croſſes, &c. but ſome friends of the ſaid door-keeper urging in her behalf, that none did ever yet attempt to adore her, or worſhip her, ſhe was juſtified, and the houſe hereupon declared, that if any perſon, by virtue of any power whatſoever, pretended to be derived from the houſe of commons, or any other court, ſhall go about to impeach, hinder, or diſturb any lady from painting, worſhipping, or adorning herſelf to the beſt advantage, as alſo from planting of hairs, or inveſting of teeth, &c. &c. Another order in this mock parliament was, that they ſend a meſſenger to the aſſembly of divines, to enquire what is meant by the words due benevolence.

905.—*The moon pull'd off her veil of light—*

This, and the eleven following lines are very juſt and beautiful.

907.—*Myſterious veil, of brightneſs made,*
That's both her luſtre and her ſhade—

The rays of the ſun obſcure the moon by day, and enlighten it by night: this paſſage is extremely beautiful and poetical, ſhewing, among many others, Mr. Butler's powers in ſerious poetry, if he had choſen that path.

916.—*By counterfeiting death reviv'd—*

There is a beautiful modern epigram, which I do not correctly remember, or know where to find.—It runs nearly thus,

Somne levis, quanquam certiſſima mortis imago,
Conſortem cupio te tamen eſſe tori.
Alma quies optata veni, nam ſic ſine vitâ
Vivere quam ſuave eſt, ſic ſine morte mori.

Sleep the weary'd world reliev'd——Gnomici Poetæ, 915. 243.

υπνος τα μικρα τε θαναΐε μυςηρια.
υπνος βροτειων παυςηρ πονων.——Athenæ. l. x. p. 449.
υπνος πεφυκε σωμαΐος σωτηρια.——Brunck. Analect. 243.

This canto in general is inimitable for wit and pleaſantry: the character of Hudibras is well preſerved; his manner of addreſs appears to be natural, and at the ſame time has ſtrong marks of ſingularity. Toward the concluſion, indeed, the converſation becomes obſcene; but, excepting this blemiſh, I think the whole Canto by no means inferior to any part of the performance.——The critic will remark how exact our poet is in obſerving times and ſeaſons; he deſcribes morning and evening, and one day only is paſſed ſince the opening of the poem.

NOTES.

PART II. CANTO II.

1.—*'Tis ſtrange how ſome men's tempers ſuit,*
Like bawd and brandy, with diſpute—

That is, how ſome men love diſputing, as a bawd loves brandy.

5.—*That keep their conſciences in caſes—*

A pun, or jeu de mots, on caſes of conſcience.

6.—*As fiddlers do their crowds and baſes—*

That is their fiddles and violoncellos.

8.—*To play a fit for argument—*

The old phraſe was, to play a fit of mirth: the word fit often occurs in ancient ballads, and metrical romances: it is generally applied to muſic, and ſignifies a diviſion or part, for the convenience of the performer; thus, in the old poem of John the Reeve, the firſt part ends with

this line, " the firſt fitt here find we," afterwards it ſignified the whole part or diviſion: thus Chaucer concludes the Rhime of Sir Thopas,

Lo! lordes min, here is a fit;
If ye will any more of it,
To tell it woll I fond.

The learned and ingenious Biſhop of Dromore, (Dr. Percy) thinks the word fit, originally ſignified a poetic ſtrain, verſe, or poem.

13.—*And ſtretch it more unmercifully,*
Than Helmont, Montaigne, White, or Tully—

Men are too apt to ſubtilize when they labour in defence of a favourite ſect or ſyſtem.—Van Helmont was an eminent phyſician and naturaliſt, a warm oppoſer of the principles of Ariſtotle and Galen, and unreaſonably attached to chymiſtry. He was born at Bruſſels, in 1588, and died 1664.——Michael de Montagne was born at Perigord, of a good family 1533, died 1592. He was fancifully educated by his father, waked every morning with inſtruments of muſic, taught Latin by converſation, and Greek as an amuſement. His paradoxes related only to common life; for he had little depth of learning. His eſſays contain abundance of whimſical reflections on matters of ordinary occurrence, eſpecially upon his own temper and qualities. He was counſellor in the parliament of Bourdeaux, and mayor of the ſame place.——Thomas White, was ſecond ſon of Richard White, of Eſſex, eſquire, by Mary his wife, daughter of Edmund Plowden, the great lawyer, in the reign of Elizabeth. He was a zealous champion for the church of Rome, and the Ariſtotelian philoſophy. He wrote againſt Joſeph Glanville, who printed at London, 1665, a book entitled, Scepſis Scientifica, or Confeſſed

Ignorance the Way to Science. Mr. White's anſwer, which defended Ariſtotle and his diſciples, was entitled, Scire, ſive Sceptices et Sceptico-rum a jure Diſputationis excluſio. This produced a reply from Glanville, under the title of, Scire tuum nihil eſt. White publiſhed ſeveral books with the ſignatures of Thomas Albius, or Thomas Anglus ex Albiis. His Dialogues de Mundo, bear date 1642, and are ſigned, autore Thoma Anglo e generoſâ Albiorum in oriente Trinobantum proſapiâ oriundo. He embraced the opinions of Sir Kenelm Digby.——For Tully ſome editions read Lully. Raymond Lully was a Majorcan, born in the thir-teenth century. He is ſaid to have been extremely diſſolute in his youth; to have turned ſober at forty; in his old age to have preached the goſpel to the Saracens, and ſuffered martyrdom, an. 1315. As to his paradoxes, prodiit, ſays Sanderſon, e media barbarie vir magna profeſſus, R. Lullus, qui opus logicum quàm ſpecioſo titulo inſignivit, artem magnam commentus: cujus ope pollicetur trimeſtri ſpatio hominem, quamvis vel ipſa literarum elementa neſcientem, totam encyclopædiam perdocere; idque per circulos et triangulos, et literas alphabeti ſurſum verſum revolutas. There is a ſummary of his ſcheme in Gaſſendus de Uſu Logicæ, c. 8. Alſted Encyclop. tom. iv. ſect. 17. He is frequently mentioned in Butler's Remains, ſee vol. i. 131. and in the character of an hermetic philoſopher, vol. ii. p. 232, 247—251.———But I have retained the word Tully with the author's corrected edition. Mr. But-ler alluded, I ſuppoſe to Cicero's Stoicorum Paradoxa, in which, merely for the exerciſe of his wit, and to amuſe himſelf and his friends, he has undertaken to defend ſome of the moſt extravagant doctrines of the porch: Ego vero illa ipſa, quæ vix in gymnaſiis et in otio ſtoici probant, ludens conjeci in communes locos.

18.—*To prove that virtue is a body—*

The ſtoicks allowed of no incorporeal ſubſtance, no medium between body and nothing. With them accidents and qualities, virtues and vices, the paſſions of the mind, and every thing elſe, was body. Animam conſtat animal eſſe, cum ipſa efficiat ut ſimus animalia. Virtus autem nihil aliud eſt quàm animus taliter ſe habens. Ergo animal eſt. See alſo Seneca, epiſtle 113. and Plutarch on Superſtition, ſub initio.

21.—*In which ſome hundreds on the place*
Were ſlain outright—

We meet with the ſame account in the Remains, vol. ii. 242. "This "had been an excellent courſe for the old round-headed ſtoics to find out "whether bonum was corpus, or virtue an animal; about which they "had ſo many fierce encounters in their ſtoa, that about 1400 loſt their "lives on the place, and far many more their beards, and teeth and noſes." The Grecian hiſtory, I believe, does not countenance theſe remarks. Diogenes Laertius, in his Life of Zeno, book vii. ſect. 5. ſays, that this philoſopher read his lectures in the ſtoa or portico, and hopes the place would be no more violated by civil ſeditions: for, adds he, when the thirty tyrants governed the republic, 1400 citizens were killed there.—Making no mention of a philoſophical brawl, but ſpeaking of a ſeries of civil executions, which took place in the ninety-fourth olympiad, at leaſt an hundred years before the foundation of the ſtoical ſchool.——In the old annotations, the words of Laertius are cited differently. "In porticu (ſtoicorum ſchola Athenis) diſcipulorum ſeditionibus, mille quadringenti traginta cives interfecti ſunt." But from whence the words "diſcipulorum ſeditionibus" were picked up, I know not: unleſs from

the old verſion of Ambroſius of Camaldoli. There is nothing to anſwer them in the Greek, nor do they appear in the tranſlations of Aldobrandus or Meibomius.——Xenophon obſerves, that more perſons were deſtroyed by the tyranny of the thirty, than had been ſlain by the enemy in eight entire years of the Peloponneſian war. Both Iſocrates and Æſchines make the number fifteen hundred. Seneca De Tranquil. thirteen hundred. Lyſias reports, that three hundred were condemned by one ſentence. Laertius is the only writer that repreſents the portico as the ſcene of their ſufferings. This, it is true, ſtood in the centre of Athens, in, or near, the forum. Perhaps, alſo, it might not be far from the deſmoterion, or priſon.

31.—*And like a lobſter boil'd, the morn*
From black to red began to turn—

Mr. M. Bacon ſays, this ſimile is taken from Rabelais, who calls the lobſter cardinalized, from the red habit aſſumed by the clergy of that rank.

40.—*He rous'd the ſquire, in truckle lolling—*

See Don Quixote, part ii. ch. 20.—A truckle-bed is a little bed on wheels, which runs under a larger bed.

48.—*To ſuffer whipping-duty ſwore—*

In ſome of the early editions, it is duly ſwore, the ſenſe being in which he before ſwore to the dame to ſuffer whipping duly.

56.— ——— *If I ſhould wave this ſwinging—*

From the Anglo-Saxon word ſwingan, to beat, or whip.

57.—*And what I've ſworn to bear, forbear,*
And ſo b' equivocation ſwear—

The equivocations and mental reſervations of the jeſuits were loudly complained of, and by none more than by the ſectaries. When theſe laſt came into power, the royaliſts had too often an opportunity of bringing the ſame charge againſt them. See Sanderſon De Jur. Oblig. pr. ii. 55. 11.

77.— ——— *The inward man,*
And outward, like a clan and clan,
Have always been at daggers-drawing,
And one another clapper-clawing—

The clans or tribes of the Highlanders of Scotland, have ſometimes kept up an hereditary proſecution of their quarrels for many generations. The doctrine which the independents and other ſectaries held, concerning the inward and outward man, is frequently alluded to, and frequently explained, in theſe notes.

87.—*To offer ſacrifice of bridewells—*

Whipping, the puniſhment uſually inflicted in houſes of correction.

88.—*Like modern Indians to their idols—*

That is the Faquirs, Derviſes, Bonzes, of the eaſt.

109.—*And hold with deeds proportion, ſo*
As ſhadows to a ſubſtance do—

Λογοι εργα σκιη, was an aphoriſm of Democritus.

116.—*You are a* reformado ſaint—

That is, a ſaint volunteer, as being a preſbyterian, for the independents were the ſaints in pay. See p. iii. c. ii. l. 91.

136.—*Some have broke oaths by Providence,*
Some, to the glory of the Lord,
Perjur'd themſelves, and broke their word—

Dr. Owen had a wonderful knack of attributing all the proceedings of his own party to the direction of the ſpirit. "The rebel army," ſays South, "in their ſeveral treatings with the king, being aſked by him whether they would ſtand to ſuch and ſuch agreements and promiſes, ſtill anſwered, that they would do as the ſpirit ſhould direct them. Whereupon that bleſſed prince would frequently condole his hard fate, that he had to do with perſons to whom the ſpirit dictated one thing one day, and commanded the clean contrary the next." —So the hiſtory of independency: when it was firſt moved in the houſe of commons to proceed capitally againſt the king, Cromwell ſtood up, and told them, that if any man moved this with deſign, he ſhould think him the greateſt traitor in the world; but, ſince providence and neceſſity had caſt them upon it, he ſhould pray God to bleſs their counſels.—Harriſon, Carew, and others, when tried for the part they took in the king's death, profeſſed they had acted out of conſcience to the Lord.

151.—*For having freed us firſt from both*
Th' alleg'ance, and ſuprem'cy oath—

Though they did not in formal and expreſs terms abrogate theſe oaths till after the king's death, yet in effect they vacated and annulled them, by adminiſtering the king's power, and ſubſtituting other oaths, proteſ-

tations, and covenants. Of theſe laſt it is ſaid in the Εικων βασιλικη, whoever was the author of it, "Every man ſoon grows his own pope, and eaſily abſolves himſelf from thoſe ties, which not the command of God's word, or the laws of the land, but only the ſubtilty and terror of a party caſt upon them. Either ſuperfluous and vain, when they are ſufficiently tied before; or fraudulent and injurious, if by ſuch after ligaments they find the impoſtors really aiming to diſſolve or ſuſpend their former juſt and neceſſary obligations."

153.—*Did they not next compel the nation*
To take, and break the proteſtation—

In the proteſtation they promiſed to defend the true reformed religion, expreſſed in the doctrine of the church of England; which yet in the covenant, not long after, they as religiouſly vowed to change.

155.—*To ſwear, and after to recant,*
The ſolemn league and covenant—

And to recant is but to cant again, ſays Sir Roger L'Eſtrange.——In the ſolemn league and covenant (called a league, becauſe it was to be a bond of amity and confederation between the kingdoms of England and Scotland; and a covenant, becauſe they pretended to make a covenant with God) they ſwore to defend the perſon and authority of the king, and cauſe the world to behold their fidelity; and that they would not, in the leaſt, diminiſh his juſt power and greatneſs. The preſbyterians, who in ſome inſtances ſtuck to the covenant, contrived an evaſion for this part of it: viz. that they had ſworn to defend the perſon and authority of the king in ſupport of religion and public liberty. Now, ſaid they, we find that the defence of the perſon and authority of the king is in-

compatible with the ſupport of religion and liberty, and therefore, for the ſake of religion and liberty, we are bound to oppoſe and ruin the king. But the independents, who were at laſt the prevailing party, utterly renounced the covenant. Mr. Goodwin, one of their moſt eminent preachers, aſſerted, that to violate this abominable and curſed oath, out of conſcience to God, was an holy and bleſſed perjury.

157.—*To take th' engagement, and diſclaim it—*

After the death of the king a new oath was prepared, which they called the Engagement; the form whereof was, that every man ſhould engage and ſwear to be true and faithful to the government then eſtabliſhed.

159.—*Did they not ſwear, at firſt, to fight—*

Cromwell, though in general an hypocrite, was very ſincere when he firſt muſtered his troop, and declared that he would not deceive them by perplexed or involved expreſſions, in his commiſſion, to fight for king and parliament; but he would as ſoon diſcharge his piſtol upon the king as upon any other perſon.

165.—*Did they not ſwear to live and die*
With Eſſex, and ſtraight laid him by—

When the parliament firſt took up arms, and the Earl of Eſſex was choſen general, ſeveral members of the houſe ſtood up, and declared that they would live and die with the Earl of Eſſex. This was afterward the uſual ſtyle of addreſſes to parliament, and of their reſolutions. Eſſex continued in great eſteem with the party till Sept. 1644, when he was defeated by the king, in Cornwall. But the principal occaſion of his

being laid aſide, was the ſubtle practice of Cromwell, who, in a ſpeech to the houſe, had thrown out ſome oblique reflections on the ſecond fight near Newbery, and the loſs of Donington caſtle; and, fearing the reſentment of Eſſex, contrived to paſs the ſelf-denying ordnance, whereby Eſſex, as general, and moſt of the preſbyterians in office, were removed. The preſbyterians in the houſe were ſuperior in number, and thought of new-modelling the army again: but in the mean time the earl died.

168.—*As falſe as they, if th' did no more—*

Of whom (Eſſex) it was loudly ſaid by many of his friends, that he was poiſoned. Clarendon's Hiſtory, vol. iii. b. 10.

175.—*And ſince, of all the three, not one*
Is left in being, 'tis well known—

Namely, law, religion, and privilege of parliament.

177.—*Did not they ſwear, in expreſs words,*
To prop and back the houſe of lords—

When the army began to preſent criminal information againſt the king, in order to keep the lords quiet, who might well be ſuppoſed to be in fear for their own privileges and honours, a meſſage was ſent to them, promiſing to maintain their privileges of peerage, &c. But as ſoon as the king was beheaded, the lords were diſcarded and turned out. February the firſt, two days after the king's death, when the lords ſent a meſſage to the commons, for a committee to conſider the way of ſettling the nation; the commons made an order to conſider on the morrow, whether the meſſenger ſhould be called in, and whether the houſe ſhould take any cognizance thereof. February the fifth the lords ſent again, but their meſſengers

were not called in; and it was debated by the commons, whether the houſe of lords ſhould be continued a court of judicature; and the next day it was reſolved by them, that the houſe of peers in parliament was uſeleſs, and ought to be aboliſhed. Whitelock.

181.—*So Cromwell, with deep oaths and vows,*
Swore all the commons out o' th' houſe—

After the king's party was utterly overthrown, Cromwell, who all along, as it is ſuppoſed, aimed at the ſupreme power, perſuaded the parliament to ſend part of their army into Ireland, and to diſband the reſt: which the preſbyterians in the houſe were forward to do. This, as he knew it would, ſet the army in a mutiny, which he and the reſt of the commanders made ſhew to take indignation at. And Cromwell, to make the parliament ſecure, called God to witneſs, that he was ſure the army would, at their firſt command, caſt their arms at their feet: and again ſolemnly ſwore, that he had rather himſelf and his whole family ſhould be conſumed, than that the army ſhould break out into ſedition. Yet in the mean time he blew up the flame; and, getting leave to go down to the army to quiet them, immediately joined with them in all their deſigns. By which arts he ſo ſtrengthened his intereſt in the army, and incenſed them againſt the parliament, that with the help of the red-coats he turned them all out of doors. Bates Elench. Mot. and others.—

190.—*To ſerve for an expedient—*

Expedient was a term often uſed by the ſectaries. When the members of the council of ſtate engaged to approve of what ſhould be done by the commons in parliament for the future, it was ordered to draw up an *expedient* for the members to ſubſcribe.

191.—*What was the* public faith *found out for—*

It was uſual to pledge the public faith, as they called it, by which they meant the credit of parliament, or their own promiſes, for monies borrowed, and many times never repaid. A remarkable anſwer was given to the citizens of London on ſome occaſion: "In truth the ſubjects may plead the property of their goods againſt the king, but not againſt the parliament, to whom it appertains to diſpoſe of all the goods of the kingdom." Their own partiſans, Milton and Lilly, complain of not being repaid the money they had laid out to ſupport the cauſe.

197.—*Oaths were not purpos'd more than law,*
To keep the good and juſt in awe—

"Knowing this, that the law is not made for a righteous man, but for the lawleſs and diſobedient." 1 Timothy, i. 9.

212.—*They 're but commiſſions of courſe—*

A ſatire on the liberty the parliament officers took of varying from their commiſſions, on pretence of private inſtructions.

221.—*Their goſpel is an accidence,*
By which they conſtrue conſcience—

That is, they, the quakers, interpret ſcripture altogether literal, and make a point of conſcience of uſing the wrong number in grammar: or, it may mean that grammar is their ſcripture, by which they interpret right or wrong, lawful or unlawful.

223.—*And hold no ſin ſo deeply red,*
As that of breaking Priſcian's head—

Priſcian was a great grammarian about the year 528, and when any one ſpoke falſe grammar, he was ſaid to break Priſcian's head. The quakers, we know, are great ſticklers for plainneſs and ſimplicity of ſpeech. Thou is the ſingular, you the plural, conſequently it is breaking Priſcian's head, it is falſe grammar, quoth the quaker, to uſe you in the ſingular number: George Fox was another Priſcian, witneſs his Battel-d'or.

225.—*The head and founder of their order,*
That ſtirring hats held worſe than murder—

Some think that the order of quakers, and not Priſcian, is here meant, but then it would be holds, not held, I therefore am inclined to think that the poet humorouſly ſuppoſes that Priſcian, who received ſo many blows on the head, was much averſe to taking off his hat; and therefore calls him the founder of quakeriſm. This may ſeem a far-fetched conceit; but a ſimilar one is employed by Mr. Butler on another occaſion. "You may perceive the quaker has a crack in his ſkull," ſays he, "by the great care he takes to keep his hat on, leſt his ſickly brains, if he have any, ſhould take cold." Remains, ii. 352. i. 391.——April 20, 1649, nearly at the beginning of quakeriſm, Everard and Winſtanley, chief of the levellers, came to the general, and made a large declaration to juſtify themſelves. While they were ſpeaking they ſtood with their hats on; and being demanded the reaſon, ſaid, "he was but their fellow-creature." This is ſet down, ſays Whitlocke, becauſe it was the beginning of the appearance of this opinion. So obſtinate were the quakers in this point, that Barclay makes the following declaration concerning it: "However

ſmall or fooliſh this may ſeem, yet, I can ſay boldly in the ſight of God, we behoved to chooſe death rather than do it, and that for conſcience ſake."——There is a ſtory told of William Penn, that being admitted to an audience by Charles II. he did not pull off his hat; when the king, as a gentle rebuke to him for his ill manners, took off his own. On which Penn ſaid, "Friend Charles, why doſt not thou keep on thy hat?" And the king anſwered, "Friend Penn, it is the cuſtom of this place that no more than one perſon be covered at a time."

241.—*For as on land there is no beaſt,*
But in ſome fiſh at ſea's expreſt—

Thus Dubartas,

So many fiſhes of ſo many features,
That in the waters we may ſee all creatures,
Even all that on the earth are to be found,
As if the world were in deep waters drown'd.

But ſee Sir Thomas Brown's Treatiſe on Vulgar Errors. Book iii. chap. 24.

245.—*And yet that thing that's pious in*
The one, in th' other is a ſin—

Many held the antinomian principle, that believers, or perſons regenerate, cannot ſin. Though they commit the ſame acts, which are ſtyled and are ſins in others, yet in them they are no ſins. Becauſe, ſay they, it is not the nature of the action that derives a quality upon the perſon; but it is the antecedent quality or condition of the perſon that denominates his actions, and ſtamps them good or bad: So that they are thoſe only who are previouſly wicked, that do wicked actions; but believers, doing the very ſame things, never commit the ſame ſins.

249.—*That ought to be above ſuch fancies,*
As far as above ordinances—

Some ſectaries, eſpecially the Muggletonians, thought themſelves ſo ſure of ſalvation, that they deemed it needleſs to conform to ordinances human or divine.

265.—*Such as the learned jeſuits uſe,*
And preſbyterians, for excuſe—

On the ſubject of jeſuitical evaſions we may recite a ſtory from Mr. Foulis. He tells us that, a little before the death of Queen Elizabeth, when the jeſuits were endeavouring to ſet aſide King James, a little book was written, entitled, a Treatiſe on Equivocation, or, as it was afterward ſtyled by Garnet, provincial of the jeſuits, a Treatiſe againſt Lying and Diſſimulation, which yet allows an excuſe for the moſt direct falſehood, by their law of directing the intention. For example, in time of the plague a man goes to Coventry; at the gates he is examined upon oath whether he came from London: the traveller, though he directly came from thence, may ſwear poſitively that he did not. The reaſon is, becauſe he knows himſelf not infected, and does not endanger Coventry; which he ſuppoſes to anſwer the final intent of the demand. At the end of this book is an allowance and commendation of it by Blackwell, thus: Tractatus iſte valde doctus et vere pius et catholicus eſt. Certe ſac. ſcripturarum, patrum, doctorum, ſcholaſticorum, canoniſtarum, et optimarum rationum præſidiis pleniſſime firmat equitatem equivocationis, ideoque digniſſimus qui typis propagetur ad conſolationem afflictorum catholicorum, et omnium piorum inſtructionem. Ita cenſeo Georgius Blackwellus archipreſbiter Angliæ et protonotarius apoſtolicus. On the

ſecond leaf it has this title: A Treatiſe againſt Lying and Fraudulent Diſſimulation, newly overſeen by the Author, and publiſhed for the Defence of Innocency, and for the Inſtruction of Ignorats. The MS. was ſeized by Sir Ed. Coke, in Sir Thomas Treſham's chamber, in the Inner Temple, and is now in the Bodleian library, at Oxford. MS. Laud. E. 45, with the atteſtation in Sir Edward Coke's hand writing, 5 December 1605, and the following motto: Os quod mentitur occidit animam. An inſtance of the parliamentarians ſhifting their ſenſe, and explaining away their declaration, may be this: When the Scots delivered up the king to the parliament, they were promiſed that he ſhould be treated with ſafety, liberty, and honour. But when the Scots afterward found reaſon to demand the performance of that promiſe, they were anſwered, that the promiſe was formed, publiſhed, and employed according as the ſtate of affairs then ſtood. And yet theſe promiſes to preſerve the perſon and authority of the king had been made with the moſt ſolemn proteſtations. We proteſt, ſay they, in the preſence of almighty God, which is the ſtrongeſt bond of a chriſtian, and by the public faith, the moſt ſolemn that any ſtate can give, that neither adverſity nor ſucceſs ſhall ever cauſe us to change our reſolutions.

291.—*The rabbins write, when any Jew*
Did make to God or man a vow—

There is a traditional doctrine among the Jews, that if any perſon has made a vow, which afterward he wiſhes to recall, he may go to a rabbi, or three other men, and if he can prove to them that no injury will be ſuſtained by any one, they may free him from its obligation. See Remains, vol. i. 300.

297.—*And have not two ſaints pow'r to uſe*
A greater privilege than three Jews —

Mr. Butler told Mr. Veal, that by the two ſaints he meant Dr. Downing and Mr. Marſhall, who, when ſome of the rebels had their lives ſpared on condition that they would not in future bear arms againſt the king, were ſent to diſpenſe with the oath, and perſuade them to enter again into the ſervice. Mr. Veal was a gentleman commoner of Edmund Hall, during the troubles, and was about ſeventy years old when he gave this account to Mr. Coopey. See Godwin's MS. notes on Grey's Hudibras, in the Bodleian library, Oxford.

306.—*Allow'd, at fancy of pie-powder—*

The court of pie-powder takes cognizance of ſuch diſputes as ariſe in fairs and markets; and is ſo called from the old French word pied-puldreaux, which ſignifies a pedlar, one who gets a livelihood without a fixed or certain reſidence. See Barrington's Obſervations on the Statutes; and Blackſtone's Commentaries, vol. iii. p. 32. In the borough laws of Scotland, an alien merchant is called pied-puldreaux.

307.—*Tell all it does, or does not know,*
For ſwearing ex officio—

In ſome courts an oath was adminiſtered, uſually called the oath ex officio, whereby the parties were obliged to anſwer to interrogatories, and therefore were thought to be obliged to accuſe or purge themſelves of any criminal matter.——In the year 1604 a conference was held concerning ſome reforms in eccleſiaſtical matters when James I. preſided; one of the matters complained of was the ex officio oath. The Lord Chancellor, Lord Treaſurer, and the Archbiſhop (Whitgift) defended the oath:

the king gave a deſcription of it, laid down the grounds upon which it ſtood, and juſtified the wiſdom of the conſtitution. For ſwearing ex officio, that is by taking the ex officio oath.—A further account of this oath may be ſeen in Neal's Hiſtory of the Puritans, vol. i. p. 444.

309.—*Be forc'd t' impeach a broken hedge,*
And pigs unring'd at vif. franc. pledge—

Lords of certain manors had the right of requiring ſurety of the freeholders for their good behaviour toward the king and his ſubjects: which ſecurity, taken by the ſteward at the lord's court, was to be exhibited to the ſheriff of the county. Theſe manors were ſaid to have view of frank pledge.

322.— ——— *as thoſe that carve*
Invoking cuckolds names, hit joints—

Our anceſtors, when they found it difficult to carve a gooſe, hare, or other diſh, uſed to ſay in jeſt, they ſhould hit the joint if they could think of the name of a cuckold.——Mr. Kyrle, the man of Roſs, celebrated by Pope, had always company to dine with him on a market day, and a gooſe, if it could be procured, was one of the diſhes; which he claimed the priviledge of carving himſelf. When any gueſt, ignorant of the etiquette of the table, offered to ſave him that trouble, he would exclaim, "Hold your hand, man, if I am good for any thing, it is for hitting cuckold's joints."

325.—*Is not th' high court of juſtice ſworn*
To judge that law that ſerves their turn—

The high court of juſtice was a court firſt inſtituted for the trial of king Charles I. but afterwards extended its judicature to ſome of his adherents, to the year 1658. As it had no law or precedents to go by, its determinations were thoſe which beſt ſerved the turn of its members. See the form of the oath adminiſtered to them upon the trial of Sir Henry Slingſby, and Dr. Hewet, 1658, in Mercurius Politicus, No. 414. page 501.

331.—*Mould 'em as witches do their clay,*
When they make pictures to deſtroy—

It was ſuppoſed that witches, by forming the image of any one in wax or clay, and ſticking it with pins, or putting it to other torture, could annoy alſo the prototype or perſon repreſented. According to Dr. Dee ſuch enchantments were uſed againſt Queen Elizabeth. Elinor Cobham employed them againſt Henry VI. and Amy Simpſon againſt James VI. of Scotland.——A criminal proceſs was iſſued againſt Robert of Artois, who contrived the figure of a young man in wax, and declared it was made againſt John of France, the king's ſon: he added, that he would have another figure of a woman, not baptized, againſt a ſhe-devil, the queen.——Monſieur de Laverdies obſerves, that the ſpirit of ſuperſtition had perſuaded people, that figures of wax baptized, and pierced for ſeveral days to the heart, brought about the death of the perſon againſt whom they were intended. Account of MS. in the French king's library, 1789. vol. ii. p. 404.

343.—*And ſell their blaſts of wind as dear—*

That is, their breath, their pleadings, their arguments.

344.—*As Lapland witches bottl'd air—*

The witches in Lapland pretended to ſell bags of wind to the ſailors, which would carry them to whatever quarter they pleaſed. See Olaus Magnus.—Cleveland, in his king's diſguiſe, p. 61.

> The Laplanders when they would ſell a wind
> Wafting to hell, bag up thy phraſe and bind
> It to the barque, which at the voyage end
> Shifts poop, and breeds the collick in the fiend.

349.—*As when the ſea breaks o'er its bounds—*

This ſimile may be found in proſe in Butler's Remains, vol. i. p. 298. For as when the ſea breaks over its bounds, and overflows the land, thoſe dams and banks that were made to keep it out, do afterwards ſerve to keep it in: ſo when tyranny and uſurpation break in upon the common right and freedom, the laws of God and of the land are abuſed, to ſupport that which they were intended to oppoſe.

369.—*Nature has made man's breaſt no windores.*
To publiſh what he does within doors—

Momus is ſaid to have found fault with the frame of man, becauſe there were no doors nor windows in his breaſt, through which his thoughts might be diſcovered. See an ingenious paper on this ſubject in the Guardian, vol. ii. No. 106. Mr. Butler ſpells windore in the ſame manner where it does not rhyme. Perhaps he thought that the etymology of the word was wind-door.

385.—*Honour is like that glaſſy bubble,*
That finds philoſophers ſuch trouble;
If hoſe leaſt part crack'd, the whole does fly,
And wits are crack'd to find out why—



The drop, or bubble, mentioned in this ſimile, is made of ordinary glaſs, of the ſhape and ſize deſcribed in the margin. It is nearly ſolid. The thick part, at D or E, will bear the ſtroke of a hammer; but if you break off the top in the ſlender and ſloping part at B or C, the whole will burſt with a noiſe, and be blown about in powder to a conſiderable diſtance.——The firſt eſtabliſhers of the royal ſociety, and many philoſophers in various parts of Europe, found it difficult to explain this phenomenon. Monſieur Rohalt, in his phyſics, calls it a kind of a miracle in nature, and ſays, (part i. c. xxii. §. 47.)" Ed.Clarke " lately diſcovered, and brought it hither from Holland, and which has " travelled through all the univerſities in Europe, where it has raiſed the " curioſity, and confounded the reaſon of the greateſt part of the philo- " ſophers:" he accounts for it in the following manner: he ſays, that the drop, when taken hot from the fire, is ſuddenly immerſed in ſome appropriate liquor (cold water he thinks will break it)* by which means the pores on the outſide are cloſed, and the ſubſtance of the glaſs condenſed; while the inſide, not cooling ſo faſt, the pores are left wider and wider from the ſurface to the middle: ſo that the air being let in, and finding no paſſage, burſts it to pieces. To prove the truth of this explication he obſerves, that if you break off the very point of it at A, the drop will not burſt; becauſe that part being very ſlender, it was cooled all at once,

* Here he is miſtaken.

the pores were equally cloſed, and there is no paſſage for the air into the wider pores below. If you heat the drop again in the fire, and let it cool gradually, the outer pores will be opened, and made as large as the inner, and then, in whatever part you break it, there will be no burſting. He gave three of the drops to three ſeveral jewellers, to be drilled or filed at C D and E, but when they had worked them a little way, that is, beyond the pores which were cloſed, they all burſt to powder.

389.—*Quoth Ralpho, honour's but a word*
To ſwear by only in a lord—

Lords, when they give judgement, are not ſworn: they ſay only upon my honour.

402.—*By proxy whipt, or ſubſtitute—*

Mr. Murray, of the bedchamber, was whipping boy to King Charles I. Burnet's Hiſtory of his own Times, vol. i. p. 244.

409.—*Our brethren of New England uſe*
Choice malefactors to excuſe—

This ſtory is aſſerted to be true, in the notes ſubjoined by Mr. Butler to the early editions. A ſimilar one is related by Dr. Grey, from Morton's Engliſh Canaan, printed 1637. A luſty young fellow was condemned to be hanged for ſtealing corn; but it was propoſed in council to execute a bed-rid old man in the offender's clothes, which would ſatisfy appearances, and preſerve an uſeful member to ſociety. Dr. Grey mentions likewiſe a letter from the committee of Stafford to ſpeaker Lenthall, dated Aug. 5, 1645, deſiring a reſpite for Henry Steward, a ſoldier under

the governor of Hartlebury caſtle, and offering two Iriſhmen to be executed in his ſtead.—Ralpho calls them his brethren of New England, becauſe the inhabitants there were generally independents. In the eccleſiaſtical conſtitution of that province, modelled according to Robinſon's platform, there was a co-ordination of churches, not a ſubordination of one to another. John de Laet ſays, primos colonos, uti et illos qui poſtea acceſſerunt, potiſſimum aut omnino fuiſſe ex eorum hominum ſecta, quos in Anglia Browniſtas et Puritanos vocant.

421.—*The mighty Tottipottymoy—*

I don't know whether this was a real name, or an imitation only of North American phraſeology: the appellation of an individual, or a title of office.

439.—*For all philoſophers, but the ſceptic—*

The ſceptics held that there was no certainty of ſenſe; and conſequently that men did not always know when they felt any thing.

444.— ——— *to raiſe uſe—*

A favourite expreſſion of the ſectaries of thoſe days.

463.—*For one man out of his own ſkin*
To friſk and whip anothers ſin—

A banter on the popiſh doctrine of ſatisfactions.

487.—*And curry*———

Coria perficere. Or it may be derived from the Welch kuro, to beat or pound. This ſcene is taken from Don Quixote.

497.—*Curmudgin—*

Perhaps from the French cœur mechant.

505.—*And were y' as good as George-a-Green—*

A valiant hero, perhaps an outlaw, in the time of Richard the firſt, who conquered Robin Hood and Little John. He is the ſame with the Pindar of Wakefield. See Echard's Hiſtory of England, vol. i. p. 226. The old ballads; Ben Johnſon's play of the Sad Shepherd; and Sir John Suckling's poems.

510.—*To whip the ſaints, like Biſhop Bonner—*

Biſhop of London, in the reign of Queen Mary. A man of profligate manners, and of brutal character. He ſometimes whipped the proteſtants, who were in cuſtody, with his own hands, till he was tired with the violence of the exerciſe. Hume's Hiſt. of Mary, p. 378. Fox, Acts and Monuments, ed. 1576. p. 1937.

515.—*And for the churches—*

It was very common for the ſectaries of thoſe days, however attentive they might be to their own intereſt, to pretend that they had nothing in view but the welfare of the churches.

519.—*Remember how in arms and politics,*
We ſtill have worſted all your holy tricks—

The independents and anabaptiſts got the army on their ſide, and overpowered the preſbyterians.

529.—*O'er reach'd your rabbins of the ſword,*
And ſnapp'd their canons with a why-not—

Some editions read, "capoch'd your rabbins," that is, blindfolded; but this word does not agree ſo well with the ſquire's ſimplicity of expreſſion. Why-not is a fanciful term uſed in Butler's Remains, vol. i. p. 178. it ſignifies the obliging a man to yield his aſſent: the driving him to a non plus, when he knows not what to anſwer. It may reſemble Quidni in Latin, and τι μην in Greek.

534.—*Their dire&t'ry an Indian pagod—*

The directory was a book drawn up by the aſſembly of divines, and publiſhed by authority of parliament, containing inſtructions to their miniſters for the regulation of public worſhip. One of the ſcribes to the aſſembly, who executed a great part of the work, was Adoniram Byfield, ſaid to have been a broken apothecary. He was the father of Byfield, the ſalvolatile doctor.

539.—*And all the ſaints of the firſt graſs—*

The preſbyterians, the firſt ſectaries that ſprang up and oppoſed the eſtabliſhed church.

541.—*At this the knight grew high in chafe—*

Talibus exarſit dictis violentia Turni.

Æneid. xi. 376.

547.—*And when all other means did fail,*
Have been exchang'd for tubs of ale—

Mr. Butler, in his own note on theſe lines, ſays, "The knight was kept priſoner in Exeter, and after ſeveral changes propoſed, but none accepted of, was at laſt releaſed for a barrel of ale, as he uſed upon all occaſions to declare." It is probable from hence that the character of Hudibras was in ſome of its features drawn from Sir Samuel Luke.

553.—*Now to be baffled by a ſcoundrel,*
An upſtart ſectary, and a mungrel—

Knights errant ſometimes condeſcended to addreſs their ſquires in this polite language. Thus Don Quixote to Sancho: "How now, opprobrious raſcal! ſtinking garlic-eater! Sirrah, I will take you and tie your dogſhip to a tree, as naked as your mother bore you."

585.—*And now the cauſe of all their fear—*

The poet does not ſuffer his heroes to proceed to open violence; but ingeniouſly puts an end to the diſpute, by introducing them to a new adventure. The drollery of the following ſcene is inimitable.

593.—*A triumph that for pomp and ſtate,*
Did proudeſt Romans emulate—

The ſkimmington, or proceſſion, to exhibit a woman who had beaten her huſband, is humouroufly compared to a Roman triumph: the learned reader will be pleaſed by comparing this deſcription with the pompous account of Æmilius's Triumph, as deſcribed by Plutarch, and the ſatirical one, as given by Juvenal in his tenth ſatire.

597.—*And not enlarging territory,*
As ſome, miſtaken, write in ſtory—

The buildings at Rome were ſometimes extended without the ceremony of deſcribing a pomœrium, which Tacitus and Gellius declare no perſon to have had a right of extending, but ſuch a one as had taken away ſome part of the enemy's country in war; perhaps line 596 may allude to the London trained bands. Our poet's learning and ideas here crowd upon him ſo faſt, that he ſeems to confound together the ceremonies of enlarging the pomœrium, of a triumph at Rome, and other ceremonies, with a lord mayor's ſhew, exerciſing the train bands, and perhaps a borough election.

601.—*And follow'd with a world of tall lads,*
That merry ditties troll'd and ballads—

The vulgar, and the ſoldiers themſelves, had at triumphal proceſſions the liberty of abuſing their general. Their invectives were commonly conveyed in metre.

Ecce Cæſar nunc triumphat, qui ſubegit Gallias.
Nicomedes non triumphat, qui ſubegit Cæſarem.

Suetonius, in Julio 49.

611.—*On which he blew as ſtrong a levet—*

Levet is a leſſon on the trumpet, ſounded morning and evening: Mr. Bacon ſays, on ſhipboard: it is derived from the French reveiller, a term uſed for the morning trumpet among the dragoons.

613.—*When over one another's heads,*
They charge, three ranks at once, like Sweads—

This and the preceding lines were added by the author, in 1674. He has departed from the common method of ſpelling the word Swedes, for the ſake of rhyme: in the edition of 1689, after his death, it was printed Sweeds. The Swedes appear to have been the firſt that practiſed firing by two or three ranks at a time: See Sir Robert Monro's Memoirs, and Bariff's Young Artillery-man. Mr. Cleveland, ſpeaking of the authors of the Diurnal ſays, "they write in the poſture that the Swedes give fire in, over one another's heads."

640.—*A petticoat diſplay'd, and rampant—*

Alluding to the terms in which heralds blazon coats of arms.

650.—*March'd whifflers, and ſtaffiers on foot—*

A mighty whifler. See Shakeſpear's Henry V, act 5, and Hanmer's note. Vifleur in Lord Herbert's Henry VIII.—Staffier, from eſtafet, a courier or expreſs.

655.—*That was both madam and a don—*

A miſtreſs and a maſter.

656.—*Like Nero's Sporus—*

See Suetonius, in the life of Nero.

671.—*With all the Grecian Speeds and Stows—*

Speed and Stowe wrote chronicles or annals of England, and are well known Engliſh antiquaries. By Grecian Speeds and Stows, he means, any ancient authors who have explained the antiquities and cuſtoms of Greece: the titles of ſuch books were often, τα πατρια, of ſuch a diſtrict or city. Thus Dicæarchus wrote a book entitled, περι τα της Ελλαδος βια, wherein he gave the deſcription of Greece, and of the laws and cuſtoms of the Grecians: our poet likewiſe might allude to Pauſanias.

673.—*And has obſerv'd all fit decorums,*
We find deſcrib'd by old hiſtorians—

The reader will, perhaps, think this an aukward rhime, but the very ingenious and accurate critic, Dr. Loveday, to whom, as well as to his learned father, I cannot too often repeat my acknowledgements, obſerves in a letter with which he honoured me, that in Engliſh, to a vulgar ear, unacquainted with critical diſquiſitions on ſounds, m and n ſound alike. So the old ſayings, among the common people taken for rhime,

A ſtitch in time
Saves nine.
Tread on a worm,
And it will turn.

Frequent inſtances of the propriety of this remark occur in Hudibras; for example: men and them, exempt and innocent.

678.—*Bore a ſlave with him in his chariot—*

——— curru ſervus portatur eodem.

Juv. Sat. x. 42.

683.—*Hung out their mantles della guerre—*

Tunica coccinea ſolebat pridie quam dimicandum eſſet ſupra prætorium poni, quaſi admonitio et indicium futuræ pugnæ. Lipſius in Tacit.

689.—*And, as in antique triumphs, eggs*
Were borne for myſtical intrigues—

In the orgies of Bacchus, and the games of Ceres, eggs were carried, and had a myſtical import. See Banier, vol. i. b. ii. c. 5. and Roſinus, lib. v. c. 14. Pompa producebatur cum deorum ſignis et ovo.—In ſome editions it is printed *antick*, and means mimic.

705.—*When wives their ſexes ſhift, like hares—*

Many have been the vulgar errors concerning the ſexes and copulation of hares: but they being of a very timid and modeſt nature, ſeldom couple but in the night: It is ſaid that the doe hares have tumours in the groin, like the caſtor, and that the buck hares have cavities like the hyena.—Beſides, they are ſaid to be retromingent, which occaſioned the vulgar to make a confuſion in the ſexes.—When huntſmen are better anatomiſts and philoſophers, we ſhall know more of this matter.—See Brown's Vulgar Errors, b. iii. c. 17.——But our poet here chiefly means to ridicule Dr. Bulwar's Artificial Changeling, p. 407, who mentions the female patriarch of Greece, and Pope Joan of Rome, and likewiſe the boy Sporus, who was married to the Emperor Nero:—upon which it was juſtly ſaid by ſome, that it had been happy for the empire, if Domitius, his father, had had none other but ſuch a wife. See what Herodotus ſays, concerning the men of Sythia, in his Thalia.

709.—*And by the right of war, like gills—*

Gill, ſcortillum, a common woman: in the Scots and Iriſh dialect a girl; there never was a Jack but there was a Gill. See Kelly's Scotch Proverbs, page 316. See alſo Chaucer's Miller's Tale, and Gower, Confeſſ. Amant. and G. Douglaſs's Prologue, page 452.

731.—*There is a leſſer profanation,*
Like that the Romans call'd ovation—

At the greater triumph the Romans ſacrificed an ox; at the leſſer a ſheep. Hence the name ovation. Plutarch, in the life of Marcellus, "Ovandi, ac non triumphandi cauſa eſt, quum aut bella non rite indicta neque cum juſto hoſte geſta ſunt; aut hoſtium nomen humile et non idoneum eſt, ut ſervorum, piratarumque: aut deditione repente facta, impulverea, ut dici ſolet, incruentaque victoria obvenit." Aulus Gellius, v. 6.

740.—*Which moderns call a cucking ſtool—*

The cuſtom of ducking a ſcolding woman in the water, was common in many places. I remember to have ſeen a ſtool, of this kind, near the bridge at Eveſham in Worceſterſhire, not above eight miles from Strenſham, the place of our poet's birth. The etymology of the term I know not: ſome ſuppoſe it ſhould be written choking-ſtool, others ducking-ſtool, and others derive it from the French coquine.

743.—*Like dukes of Venice, who are ſaid*
The Adriatic ſea to wed—

This ceremony is performed on aſcenſion-day. The doge throws a ring into the ſea, and repeats the words, "Deſponſamus te, mare, in ſignum veri et perpetui dominii."

745.—*And have a gentler wife than thoſe,*
For whom the ſtate decrees thoſe ſhows—

Than the Roman worthies, who were honoured with ovations. Mr. Butler intimates, that the ſea is leſs terrible than a ſcolding wife.

757.—*Then Hudibras, with face and hand,*
Made ſigns for ſilence——

Ergo ubi commota fervet plebecula bile,
Fert animus calidæ feciſſe ſilentia turbæ
Majeſtate manus.——Perſius, Sat. iv. 6.

763.—*Does not the whore of Bab'lon ride*
Upon her horned beaſt aſtride—

See Revelation, xvii. 3.

775.—*Women, who were our firſt apoſtles—*

The author of the Ladies' Calling, obſerves, in his preface, "it is a memorable atteſtation Chriſt gives to the piety of women, by making them the firſt witneſſes of his reſurrection, the prime evangeliſts to proclaim theſe glad tidings; and, as a learned man ſpeaks, apoſtles to the

apoſtles." Some of the Scotch hiſtorians maintain, that Ireland received chriſtianity from a Scotch woman, who firſt inſtructed a queen there. But our poet, I ſuppoſe, alludes to the zeal which the ladies ſhewed for the *good cauſe*. The caſe of Lady Monſon was mentioned above. The women and children worked with their own hands, in fortifying the city of London, and other towns. The women of the city went by companies to fill up the quarries in the great park, that they might not harbour an enemy; and being called together with a drum, marched into the park with mattocks and ſpades. Annals of Coventry, MS. 1643.

779.—*Brought in their children's ſpoons and whiſtles—*

In the reign of Richard II. A. D. 1382, Henry Le Spencer, Biſhop of Norwich, ſet up the croſs, and made a collection to ſupport the cauſe of the enemies of Pope Clement.—Collegerat dictus epiſcopus innumerabilem, et incredibilem ſummam pecuniæ auri et argenti, atque jocalium, monilium, annulorum, diſcorum, peciarum, cocliarium, et aliorum ornamentorum, et præcipue de dominabus et aliis mulieribus. Decem Scriptores, p. 1671. See alſo South, v. 33.

787.—*Their huſbands robb'd, and made hard ſhifts*
T' adminiſter unto their gifts.—

Thus, A. Cowley, in his Puritan and Papiſt,

She that can rob her huſband, to repair
A budget prieſt that noſes a long prayer.

791.—*Rubb'd down the teachers, tir'd and ſpent*
With holding forth for parliament—

Dr. Echard, in his works, ſays of the preachers of thoſe times, —" coiners of new phraſes, drawers out of long godly words, thick

" pourers out of texts of ſcripture, mimical ſqueakers and bellowers, vain
" glorious admirers only of themſelves, and thoſe of their own faſhioned
" face and geſture—ſuch as theſe ſhall be followed, ſhall have their
" buſhels of China oranges, ſhall be ſolaced with all manner of cordial eſ-
" ſences, and ſhall be rubb'd down with Holland of ten ſhillings an ell."

795.—*Enabled them, with ſtore of meat,*
On controverted points to eat—

That is, to eat plentifully of ſuch dainties, of which they would ſometimes controvert the lawfulneſs to eat at all. See p. i. c. i. v. 225, and the following lines. Mr. Bacon would read the laſt word *treat*.

803.—*Rais'd rampires with their own ſoft hands—*

When London was expected to be attacked, and in ſeveral ſieges during the civil war, the women, and even the ladies of rank and fortune, not only encouraged the men, but worked with their own hands. Lady Middleſex, Lady Foſter, Lady Anne Waller, and Mrs. Dunch, have been particularly celebrated for their activity.——The knight's learned harangue is here archly interrupted by the manual wit of one who hits him in the eye with a rotten egg.

830.—*Like linſtock, to the horſes touch hole—*

Linſtock is a German word, ſignifying the rod of wood or iron, with a match at the end of it, uſed by gunners in firing cannon. See p. i. c. ii. v. 843.

855.—*For tho' the law of arms doth bar*
The uſe of venom'd ſhot in war—

"Abuſive language, and fuſtian, are as unfair in controverſy as poiſoned arrows or chewed bullets in battle."

877.—*And ſuch homely treats, they ſay,*
portend good fortune——

The original of the coarſe proverb here alluded to, was the glorious battle of Azincourt, when the Engliſh were ſo afflicted with the Dyſentery that moſt of them choſe to fight naked from the girdle downward.

879.—*Veſpaſian being daub'd with durt,*
Was deſtin'd to the empire for't—

Suetonius, in the Life of Veſpaſian, ſect. v. ſays, "Cum ædilem eum C. Cæſar (i. e. Caligula) ſuccenſens, luto juſſiſſet oppleri, congeſto per milites in prætextæ ſinum; non defuerunt qui interpretarentur, quandoque proculcatam, deſertamque rempublicam civili aliqua perturbatione, in tutelam ejus, ac velut in gremium deventuram." But Dio Caſſius, with all his ſuperſtition, acknowledges that the ſecret meaning of the circumſtance was not diſcovered till after the event.——Mr. Butler might here allude to a ſtory which has been told of Oliver Cromwell, afterward lord protector: When young, he was invited by Sir Oliver Cromwell, his uncle and god-father, to a feaſt at Chriſtmas; and, indulging his love for fun, he went to the ball with his hands and cloths beſmeared with excrement, to the great diſguſt of the company. For which, the maſter of miſrule, or maſter of the ceremonies as he is now called, ordered him to be ducked in the horſe-pond. Memoirs of the Cromwell Family by Mark Noble, vol. i. p. 98. and Bate's Elench. motuum.

NOTES,

ON

HUDIBRAS.



TOM. II.

UT IN VITA, SIC IN STUDIIS, PULCHERRIMUM ET HUMANISSIMUM
EXISTIMO SEVERITATEM COMITATEMQUE MISCERE, NE ILLA
IN TRISTITIAM, HÆC IN PETULANTIAM PROCEDAT.

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NOTES.

PART II. CANTO III.

AS the ſubject of this canto is the diſpute between Hudibras and an aſtrologer, it is prefaced by ſome reflections on the credulity of men. This expoſes them to the artifices of cheats and impoſtors, not only when diſguiſed under the characters of lawyers, phyſicians, and divines, but even in the queſtionable garb of wizards and fortune-tellers.

1.—*Doubtleſs the pleaſure is as great*
Of being cheated, as to cheat—

Swift, in the Tale of a Tub, digreſſion on madneſs, places happineſs in the condition of being well deceived, and purſues the thought through ſeveral pages.—Ariſtippus being deſired to reſolve a riddle, replied, that it would be abſurd to reſolve that which unreſolved afforded ſo much pleaſure.

——————— cui ſic extorta voluptas,
Et demptus per vim mentis gratiſſimus error.

Hor. lib. ii. epiſt. ii. 140.

7.—*Some with a noiſe, and greaſy light,*
Are ſnapt, as men catch larks by night—

The firſt line alludes to the morning and evening lectures, which, in thoſe times of pretended reformation and godlineſs, were delivered by candle-light, in many churches, for a great part of the year. To maintain and frequent theſe, was deemed the greateſt evidence of religion and ſanctity. The gifted preachers were very loud.—The ſimile, in the ſecond line, is taken from the method of catching larks at night, in ſome countries, by means of a low-bell and a light.

10.—*As nooſes by the legs catch fowl—*

Woodcocks, and ſome other birds, are caught in ſprings.

11.—*Some, with a med'cine, and receipt,*
Are drawn to nibble at the bait—

Are cheated of their money by quacks and mountebanks, who boaſt of noſtrums, and infallible recipes. Even perſons who ought to have more diſcernment are ſometimes taken in by theſe cozeners. In later times, the admirers of animal magnetiſm would perhaps have ranked with this order of wiſeacres, and been proper objects of Mr. Butler's ſatire.

13.—*And tho' it be a two-foot trout,*
'Tis with a ſingle hair pull'd out—

That is, though it be a ſenſible man, and one as unlikely to be catched by a medicine and a receipt, as a trout two feet long to be pulled out by a ſingle hair.

15.—*Others believe no voice t' an organ*
So ſweet as lawyer's in his bar-gown—

In the hope of promiſed ſucceſs many are led into broils and ſuits, from which they are not able to extricate themſelves till they are quite ruined. See Ammianus Marcellinus, lib. 30. cap. 4, where the evil practiſes of the lawyers under Valens and Valentinian, are ſtrongly and inimitably painted: happy would it be for the world, if the picture had not its likeneſs in modern times, but was confined to the decline of the Roman empire.

23.—*Others ſtill gape t' anticipate*
The cabinet deſigns of fate—

A natural deſire; but if too much indulged, a notable inſtance of human weakneſs.

25.—*Apply to wizards, to foreſee*
What ſhall, and what ſhall never be—

O Läertiade, quicquid dicam aut erit, aut non.
Divinare etenim magnus mihi donat Apollo.

Horat. Sat. lib. 2. Sat. 5. v. 59.

27.—*And as thoſe vultures do forebode—*

Vultures are birds of prey; and here put figuratively for aſtrologers. Or the word may be uſed equivocally, as ſoothſayers took their omens from eagles, vultures, ravens, and ſuch birds.

29.—*A flam more ſenſeleſs than the roguery*
Of old aruſpicy and aug'ry—

Aruſpicy was a kind of divination by ſacrifice, by the behaviour of the beaſt before it was ſlain; by entrails after it was opened; or by the flames while it was burning.——Augury was a divination from appearances in the heavens, from thunder, lightening, &c. but more commonly from birds, their flight, chattering, manner of feeding, &c. Thus Ovid

Hæc mihi non ovium fibræ, tonitruſve ſiniſtri,
Linguave ſervatæ, pennave, dixit avis.

Ovid. Triſt. lib. i. eleg. viii. 49.

Mirari ſe ajebat M. Cato, quod non rideret haruſpex, haruſpicem cum vidiſſet. Tully de Divinat. ii. 24. et de Natura Deorum i. 26.

67.—*Yet, as a dog committed cloſe,*
For ſome offence, by chance breaks looſe,
And quits his clog; but all in vain,
He ſtill draws after him his chain—

Perſius applies this ſimile to the caſe of a perſon who is well inclined, but cannot reſolve to be uniformly virtuous.

Nec tu, cum obſtiteris ſemel, inſtantique negaris
Parere imperio, rupi jam vincula, dicas:
Nam et luctata canis nodum arripit; attamen illi,
Cum fugit, a collo trahitur pars longa catenæ.

Sat. V. v. 157.

Yet triumph not; ſay not, my bands are broke,
And I no more go ſubject to the yoke;
Alas! the ſtruggling dog breaks looſe in vain,
Whoſe neck ſtill drags along a trailing length of chain.

Brewſter.

Petrach has applied this ſimile to love, as well as our author.

73.—*And like a bail'd and* mainpriz'd *lover*—

Mainprized ſignifies one delivered by the judge into the cuſtody of ſuch as ſhall undertake to ſee him forthcoming at the day appointed.

87.—*But faith, and love, and honour loſt,*
Shall be reduc'd t' a knight o' th' poſt—

This is, one who in court, or before a magiſtrate, will ſwear as he hath been previouſly directed. I have ſomewhere read that ſuch perſons formerly plied about the portico in the temple, and from thence were called knights of the *poſt*: and knights, perhaps, from the knights templars being buried in the adjoining church.

93.—*Oh! that I could* enucleate—

Explain, or open, an expreſſion taken from the cracking of a nut.

95.—*Or find by necromantic art*—

Necromancy, or the black art, as it is vulgarly called, is the faculty of revealing future events, from conſultation with demons, or with departed ſpirits. It is called the black art, becauſe the ignorant writers of the middle age, miſtaking the etymology, write it nigromantia:—or becauſe the devil was painted black.

101.—*For tho' an oath obliges not,*
Where any thing is to be got—

The notions of the diſſenters, with regard to this, and other points of a like nature, are ſtated more at large in ſome preceding cantos.

106.—*A cunning man, hight Sidrophel—*

Some have thought that the character of Sidrophel was intended for Sir Paul Neal; but the author, probably, here meant it for William Lilly, the famous aſtrologer and almanack maker, who at times ſided with the parliament. He was conſulted by the royaliſts, with the king's privity, whether the king ſhould eſcape from Hampton-court, whether he ſhould ſign the propoſitions of the parliament, &c. and had twenty pounds for his opinion. See the life of A. Wood, Oxford, 1772, p. 101, 102, and his own life, in which are many curious particulars. Till the king's affairs declined he was a cavalier, but after the year 1645 he engaged body and ſoul in the cauſe of the parliament: he was one of the cloſe committee to conſult about the king's execution. At the latter end of his life he reſided at Horſham, in the pariſh of Walton upon Thames, practiſed phyſic, and went often to Kingſton to attend his patients.—But probably the moſt profitable trade of Dee, Kelly, Lilly, and others of that claſs, was that of ſpies, which they were for any country or party that employed them.——Hight, that is, called from the A. S. hatan, to call.

108.—*And ſage opinions of the moon ſells—*

i. e. the omens which he collects from the appearance of the moon.

113.—*When geeſe and pullen are ſeduc'd—*

Pullen, that is, poultry.

121.—*When butter does refuſe to come—*

When a country wench, ſays Mr. Selden, in his Table Talk, cannot get her butter to come, ſhe ſays the witch is in the churn.

127.—*If thou canſt prove that ſaints have freedom*
To go to ſorc'rers when they need 'em—

It was a queſtion much agitated about the year 1570, Utrum liceat homini chriſtiano ſortiariorum operâ et auxilio uti.

137.—*If they, by ſubtle ſtratagem—*

Dolus an Virtus, quis in hoſte requirit.

139.—*Has not this preſent parl'ament*
A ledger to the devil ſent—

That is, an ambaſſador. The perſon meant was Hopkins, the noted witch-finder for the aſſociated counties.

141.—*Fully impower'd to treat about*
Finding revolted witches out—

That is, revolted from the parliament.

143.—*And has not he, within a year,*
Hang'd threeſcore of 'em in one ſhire—

It is incredible what a number of poor, ſick, and decrepit wretches

were put to death, under the pretence of their being witches. Hopkins occaſioned threeſcore to be hung in one year, in the county of Suffolk. See Dr. Hutchinſon, p. 59. Dr. Grey ſays, he has ſeen an account of between three and four thouſand, that ſuffered from the year 1640, to the king's reſtoration.——"In December 1649, ſays Whitelock, many witches were apprehended. The witch-trier taking a pin, and thruſting it into the ſkin, in many parts of their bodies, if they were inſenſible of it, it was a circumſtance of proof againſt them. October 1652, ſixty were accuſed: much malice, little proof; though they were tortured many ways to make them confeſs."

153.—*Who after prov'd himſelf a witch,*
And made a rod for his own breech—

Dr. Hutchinſon, in his hiſtorical eſſay on witchcraft, page 66, tells us, that the country, tired of the cruelties committed by Hopkins, tried him by hisown ſyſtem. They tied his thumbs and toes, as he uſed to do others, and threw him into the water; when he ſwam like the reſt.

155.—*Did not the dev'l appear to Martin*
Luther in Germany for certain—

Luther, in his book de Miſſâ privatâ, ſays he was perſuaded to preach againſt the maſs by reaſons ſuggeſted to him by the Devil, in a diſputation. Melchior Adamus ſays the Devil appeared to Luther in his own garden, in the ſhape of a black boar. And the Colloquia menſalia relate, that when Luther was in his chamber, in the caſtle at Wurtſburgh, the Devil cracked ſome nuts which he had in a box upon the bed-poſt, tumbled empty barrels down ſtairs, &c.

159.—*Did he not help the Dutch to purge,*
At Antwerp, their cathedral church—

In the beginning of the civil war in Flanders, the common people at Antwerp broke open the cathedral church, and deſtroyed the ornaments. Strada, in his book de Bello Belgico, ſays, that ſeveral devils were ſeen to aſſiſt them; without whoſe aid it would have been impoſſible, in ſo ſhort a time, to have done ſo much miſchief.

161.—*Sing catches to the ſaints at Maſcon—*

Maſcon is a town in Burgundy, where an unclean devil, as he was called, played his pranks in the houſe of Mr. Perreand, a reformed Miniſter, ann. 1612. Sometimes he ſang pſalms; at others bawdy verſes. Mr. Perreand publiſhed a circumſtantial account of him in French, which, at the requeſt of Mr. Boyle, who had heard the matter atteſted by Perreand himſelf, was tranſlated into Engliſh by Dr. Peter de Moulin.—The poet calls them ſaints, becauſe they were of the Geneva perſuaſion.

163.—*Appear in divers ſhapes to Kelly—*

See notes 235-7-8. It may be proper to obſerve, that the perſons here inſtanced, had made more than ordinary pretenſions to ſanctity, or bore ſome near relation to religion. On this circumſtance Ralpho founds his argument for the lawfulneſs of the practice—that ſaints may converſe with the devil.——Dr. Caſaubon informs us, that Dee, who was aſſociated with Kelly, employed himſelf in prayer, and other acts of devotion, before he entered upon his converſation with ſpirits.—"Oratione dominicâ finitâ, et morâ aliquâ interpoſitâ, et aliquot ex pſalterio precibus recitatis."

164.—*And ſpeak i' th' nun of Loudon's belly—*

Sir Kenelm Digby, in his Treatiſe on the Sympathetic Powder, ſays, "I could make a notable recital of ſuch paſſions that happened to the nuns at Loudon; but having done it in a particular diſcourſe, at my return from that country, in which I, as exactly as I could, diſcuſſed the point, I will forbear ſpeaking thereof at this time." Grandier, the curate of Loudon, was ordered to be burned alive, A.D. 1634, by a ſet of judges commiſſioned and influenced by Richlieu; and the prioreſs, with half the nuns in the convent, were obliged to own themſelves bewitched. The prioreſs declared, that when the devil who poſſeſſed her had quitted her body, an angel impreſſed upon her hand the words Jeſus Maria Joſeph F de Salis. Mr. Moconnois made her a long viſit, and ſhe ſhewed him the letters. He ſcratched off a part of them, and ſuppoſed them to have been made with blood and ſtarch. Grandier was a handſome man, and very eloquent. Such magic had faſcinated the prioreſs, and ſubjected the nuns to their violent ardours. See Bayle's Dictionary, Art. Grandier; and Dr. Hutchinſon's Hiſtorical Eſſay on Witchcraft, p. 36.

165.—*Meet with the parl'ament's committee,*
At Woodſtock, on a pers'nal treaty—

Dr. Plot, in his Hiſtory of Oxfordſhire, ch. viii. tells us how the devil, or ſome evil ſpirit, diſturbed the commiſſioners at Woodſtock, whither they went to value the crown lands, October 1649.*—A perſonal treaty was very much deſired by the king, and often preſſed and petitioned for by great part of the nation. The poet inſinuates, that though the par-

* See the Juſt Devil of Woodſtock, or a true Narrative of the ſeveral Apparitions, the Frights and Puniſhments inflicted upon the rumpiſh Commiſſioners, by Thomas Widows, maſter of the free ſchool at Northleach, Glouceſterſhire. It was not printed till 1660, though the date put to it is 1649. See Biſhop of Peterborough's Regiſter and Chronicle.

liament refuſed to hold a perſonal treaty with the king, yet they ſcrupled not to hold one with the devil at Woodſtock.

167.—*At Sarum take a cavalier—*

Withers has a long ſtory, in doggerel verſe, of a ſoldier of the king's army, who being a priſoner at Saliſbury, and drinking a health to the devil upon his knees, was carried away by him through a ſingle pane of glaſs.

171.—*Do not our great reformers uſe*
This Sidrophel to forebode news—

Lilly, Booker, Culpepper, and others, were employed to foretel victories on the ſide of the parliament. Lilly was a time-ſerving raſcal, who heſitated at no means of getting money. See his life, written by himſelf.

175.—*Of battles fought at ſea, and ſhips*
Sunk, two years hence, the laſt eclipſe—

Suppoſe we read *ſince* the laſt eclipſe, or ſuppoſe we point it thus, Sunk two years ſince the laſt eclipſe: Lilly grounded lying predictions on that event. See Grey's note.

177.—*A total o'erthrow giv'n the king*
In Cornwall, horſe and foot, next ſpring—

It is certain that the parliament, in their reports of victories, neither obſerved time or place. Cleveland, in his character of a London Diurnal, p. 113. ſays of Lord Stamford: "This cubit and half of a commander, by the help of a diurnal, routed the enemies fifty miles off." The ſub-

ject here is not falſe reports, but falſe predictions: the direct contrary happened to what is here ſaid, the king overthrew the parliamentarians in Cornwall.

181.—*Made Mars and Saturn for the cauſe—*

Made the planets and conſtellations ſide with the parliament: or, as B. Warburton obſerves, the planets and ſigns here recapitulated may ſignify the ſeveral leaders of the parliamentary army—Eſſex, Fairfax, and others.

187.—*Made all the royal ſtars recant,*
Compound, and take the covenant—

The author here evidently alludes to Charles, elector palatine of the Rhine, and to King Charles the Second, who both took the covenant.

195.—*Then let us ſtrait advance in queſt*
Of this profound gymnoſophiſt—

The gymnoſophiſts were a ſect of philoſophers in India, ſo called from their going naked. They were much reſpected for their profound knowledge; and held in the ſame eſtimation, among their countrymen, as the Chaldæi among the Aſſyrians, the magi among the Perſians, and the druids among the Gauls and Britains.

209.—*But as a dog, that turns the ſpit—*

Mr. Prior's ſimile ſeems to have been ſuggeſted by this paſſage:

Dear Thomas didſt thou never ſee,
('Tis but by way of ſimile)
A ſquirrel ſpend his little rage
In jumping round a rolling cage:
But here or there, turn wood or wire,
He never gets two inches higher.
So fares it with thoſe merry blades
That friſk it under Pindus' ſhades.

218.—*He fell to juggle, cant, and cheat—*

The account here given of William Lilly, agrees exactly with his life written by himſelf.

222.—*His underſtanding ſtill was clear—*

Clear, that is, empty.

223.—*Yet none a deeper knowledge boaſted,*
Since old Hodge Bacon, and Bob Groſted—

Roger Bacon, a franciſcan friar, flouriſhed in the thirteenth century. His penetration in moſt branches of philoſophy was the wonder of the age. Bayle ſays he wrote an hundred books, many of them upon aſtronomy, geometry, and medicine.——Robert Groſted, or Groſſa Teſta, lived nearly at the ſame time with Bacon. He wrote ſome treatiſes on aſtronomy and mathematics; but his works were chiefly theological. Several books were tranſlated by him from the Greek language; which if any underſtood in that age, he was ſure, as Eraſmus ſays, to be taken for a conjuror.

215.—*The intelligible world be here—*

The intelligible world is ſpoken of, by ſome perſons, as the model or prototype of the viſible world. See p. i. c. i. v. 535, and note.

233.—*He had read Dee's preface before*
The devil and Euclid firſt and after—

Dr. John Dee, a Welchman, was admitted to the degree of M. A. and had a teſtimonial from the univerſity of Cambridge in 1548. He was preſented by Edward VI. to the living of Upton upon Severn, in Worceſterſhire, in the year 1552, when John Harley was made biſhop of Hereford. He gained great fame at the time of Elizabeth and James I. by his knowledge in mathematics; Tycho Brahe gives him the title of præſtantiſſimus mathematicus; and Cambden calls him nobilis mathematicus. He wrote a preface to Euclid, and to Billingſley's Geometry, Epiſtola præfixa Ephemeridi Johannis Feldæ, 1557; Epiſtola ad Commandinum præfixa libello de ſuperfluorum divifionibus 1570; and perhaps in the whole not leſs than fifty treatiſes.—He began early to have the reputation of a conjuror; of which he grievouſly complains in his preface to Euclid. This report, and his pretended tranſactions with ſpirits, gave the poet occaſion to call it Dee's preface before the devil.

237.—*And all the intrigue that Dee and Kelly,*
Lydiat and the rogueries would tell you—

Kelly was born at Worceſter, and bred to the buſineſs of an apothecary there, about the year 1555. Sometimes he is called Talbot. He was a famous alchymiſt, and Dee's aſſiſtant, his ſecr or ſkryer, as he calls him. Uriel, one of their chief ſpirits, was the promoter of this connection.—— Soon after a learned Polonian, Albert Alaſki, prince of Sirad, whom

Mr. Butler calls Leſcus, came into England, formed an acquaintance with Dee and Kelly; and, when he left this country, took them and their families with him into Poland. Next to Kelly, he was the greateſt confidant of Dee in his ſecret tranſactions.——Cambden ſpeaks of this Leſcus in his Annals 1583. "E. Poloniâ Ruſſiæ vicina, hac ætate venit in Angliam Albertus Alaſco Palatinus Siradienſis, vir eruditus, barba promiſſiſſima, &c.——From Poland, Dee and Kelly, after ſome time, removed to Prague. They were entertained by the emperor Radolph II. diſcloſed to him ſome of their chymical ſecrets, and ſhewed him the wonderful ſtone. The emperor, in return, treated them with great reſpect. Kelly was knighted by him, but afterwards impriſoned; and he died in 1587. Dee had received ſome advantageous offers, it is ſaid, from the king of France, the emperor of Muſcovy, and ſeveral foreign princes. Perhaps he had given them ſome ſpecimens of his ſervice in the capacity of a ſpy. However, he returned to England, and died very poor, at Mortlake, in Surry, in the year 1608, aged 81.——"Would tell ye."—In the author's edition, it is printed "would not tell ye." To raiſe the greater opinion of his knowledge, he would pretend to make a ſecret of things which he did not underſtand.

239.—*But with the moon was more familiar,*
Than e'er was almanack well-willer—

The almanack makers ſtiled themſelves well-willers to the mathematics, or philomaths.

243.—*Knew when ſhe was in fitteſt mood*
For cutting corns, or letting blood—

Reſpecting theſe, and other matters mentioned in the following lines, Lilly, and the old almanack makers, gave particular directions. It appears from various kalenders ſtill preſerved, not to mention the works of Heſiod, and the apoteleſms of Manetho, Maximus, and Julius Firmicus, that aſtrologers among the Greeks and Romans conceived ſome planetary hours to be eſpecially favourable to the operations of huſbandry and phyſic.

267.—*It won'd demonſtrate, that the man in*
The moon's a ſea mediterranean—

The light of the ſun being unequally reflected, and ſome parts of the moon appearing more fully illuminated than others, on the ſuppoſition of the moon's being a terraqueous globe, it is thought that the brighter parts are land, and the darker water. This inſtrument, therefore, would give a more diſtinct view of thoſe duſky figures, which had vulgarly been called the man in the moon, and diſcover them to be branches of the ſea. In the Selenography of Florentius Langrenus, Johannes Hevelius, and others, the dark parts are diſtinguiſhed by the names of mare criſium, mare ſerenitatis, oceanus procellarum, &c.

281.—*With lute-ſtrings he would counterfeit*
Maggots, that crawl on diſh of meat—

The ſmall ſtrings of a fiddle or lute, cut into ſhort pieces, and ſtrewed upon warm meat, will contract, and appear like live maggots.

283.—*Quote moles and ſpots on any place*
O' th' body, by the index face—

Some phyſiognomers have conceited the head of man to be the model of the whole body; ſo that any mark there will have a correſponding one on ſome part of the body. See Lilly's life.

285.—*Detect loſt maidenheads by ſneezing—*

Democritus is ſaid to have pronounced more nicely on the maid ſervant of Hippocrates.—"Puellæque vitium ſolo aſpectu deprehendit." Yet the eyes of Democritus were ſcarcely more acute and ſubtle than the ears of Albertus Magnus: "nec minus vocis mutationem ob eandem fere cauſam: quo tantum ſigno ferunt Albertum Magnum, ex muſeo ſuo, puellam, ex vinopolio vinum pro hero deportantem, in itinere vitiatam fuiſſe deprehendiſſe; quòd, in reditu ſubinde, cantantis ex acutâ in graviorem mutatam vocem agnoviſſet." Gaſper a Reies, in elyſio jucund. quæſtion. campo. Lilly profeſſed this art, and ſaid no woman, that he found a maid, ever twitted him with his being miſtaken.

289.— ——— *and ſcare*
With rhymes, the tooth-ach and catarrh—

Butler ſeems to have raked together many of the baits for human credulity which his reading could furniſh, or he had ever heard mentioned. Theſe charms for tooth-achs and coughs were well known to the common people a few years ſince. The word abracadabra, for fevers, is as old as Sammonicus. Haut haut hiſta piſta viſta, were recommended for a ſprain by Cato.——Homer relates, that the ſons of Autolycus ſtopped the

bleeding of Ulyſſes's wound by a charm. See Odyſſ. xix. 457, and Barnes Notes and Scholia :

——— επασδη δ'αιμα κελαινον·
Εσχεθον———

291.—*Chaſe evil ſpirits away by dint*
Of ſickle, horſe-ſhoe, hollow flint—

Theſe concave implements, particularly the horſe-ſhoe, we have often ſeen nailed to the threſhold of doors in the country, in order to chaſe away evil ſpirits.

293.—*Spit fire out of a walnut-ſhell,*
Which made the Roman ſlaves rebel—

Lucius Florus, Livy, and other hiſtorians, give the following account of the origin of the ſervile war: There was a great number of ſlaves in Sicily, and one of them, a Syrian, called Eunus, encouraged his companions, at the order of the gods, as he ſaid, to free themſelves by arms. He filled a nutſhell with fire and ſulphur, and holding it in his mouth, breathed out flames when he ſpoke to them, in proof of his divine commiſſion. By this deception he muſtered more than 40,000 perſons.

299.—*What med'cine 'twas that Paracelſus*
Could make a man with, as he tells us—

That philoſopher, and others, thought that man might be generated without connection of the ſexes. See this idea ridiculed by Rabelais, lib. ii. ch. 27. " Et celebetimus Athanaſius Kircherus, libro ſecundo mundi ſubterranei præclare et ſolidis rationibus, refutavit ſtultitiam

nugatoris Paracelſi, qui (de generat. rerum naturalium, lib. i.) copioſe admodum docere voluit ridiculam methodum generandi homunciones in vaſis chemicorum." p. 38. Franc. Redi de generat. inſectorum. The poet probably had in view Bulwer's Artificial Changeling, who, at page 490, gives a full account of this matter, both from Paracelſus and others.

301.—*What figured ſlates are left to make,*
On wat'ry ſurface duck or drake—

The poet, by mentioning this play of children, means to intimate that Sidrophel was a ſmatterer in natural philoſophy, knew ſomething of the laws of motion and gravity, though all he arrived at was but childiſh play, no better than making ducks and drakes.

305.—*Whether a pulſe beat in the black*
liſt of a dappled louſe's back—

See Sparman's voyage to the Cape of Good Hope, vol. ii. p. 291.—It was the faſhion with the wits of our author's time to ridicule the tranſactions of the royal ſociety. Mr. Butler here indulges his vein by bantering their microſcopic diſcoveries. At preſent every one muſt be inclined to adopt the ſentiment of Cowley:

Miſchief and true diſhonour fall on thoſe
Who would to laughter or to ſcorn expoſe
So virtuous and ſo noble a deſign,
So human for its uſe, for knowledge ſo divine.
The things which thoſe proud men deſpiſe, and call
Impertinent, and vain, ——— and ſmall;
Thoſe ſmalleſt things of nature let me know,
Rather than all their greateſt actions do.

The learned and ingenious Biſhop Hurd delivers his opinion on this paſſage in two lines from Pope:

> But ſenſe ſurviv'd when merry jeſts were paſt,
> For riſing merit will buoy up at laſt.

307.—*If ſyſtole or diaſtole move*
Quickeſt when he's in wrath, or love—

Syſtole the contraction, and diaſtole the dilatation, of the heart, are motions of that organ by means of which the circulation of the blood is effected. The paſſions of the mind have a ſenſible influence on the animal economy. Some of them, fear and ſorrow, chill the blood and retard its progreſs. Other paſſions, and eſpecially anger and love, accelerate its motion, and cauſe the pulſe to beat with additional ſtrength and quickneſs.

311.—*How many ſcores a flea will jump,*
Of his own length, from head to rump—

Ariſtophanes, in his comedy of the Clouds, act i. ſc. 2. introduces a ſcholar of Socrates deſcribing the method in which Socrates, and his friend Chærephon, endeavoured to aſcertain how many lengths of his own feet a flea will jump.—ψυλλαν οποσας αλλοιτο της αυτης τοδαιν, quot pedes ſuos pulex ſaltaret. They did not meaſure, as our author ſays, by the length of the body; they dipped the feet of the flea in melted wax, which preſently hardened into ſhoes; theſe they took off, and meaſured the leap of the flea with them. It is probable that this repreſentation had been received with pleaſure by the enemies of Socrates. In the banquet of Xenophon the ſubject is taken up by one of the company: αλλ' ειπε μοι ποσους ψαλλα τους ημου απεχει. ταυτα γαρ σε φασι γεωμετρειν—and is diſ-

miſſed by Socrates with a kind of cool contempt. Plato ſomewhere alludes to the ſame jeſt. A flea had jumped from the forehead of Chærephon to the head of Socrates, which introduced the enquiry.

315.—*Whether his ſnout a perfect noſe is,*
And not an elephant's proboſcis—

Microſcopic inquirers tell us that a flea has a proboſcis, ſomewhat like that of an elephant, but not quite ſo large.

321.—*Or thoſe not ſeen, but underſtood,*
That live in vinegar and wood—

The pungency of vinegar is ſaid, by ſome, to ariſe from the bites of animalcules which are contained in it. For theſe diſcoveries ſee Hook's micrograpical obſervations.

324.—*That him in place of Zany ſerv'd—*

A Zany is a buffoon, or Merry Andrew, deſigned to aſſiſt the quack, as the ballad ſinger does the cut-purſe or pickpocket. Some have ſuppoſed this character of Whachum to have been intended for one Tom Jones, a fooliſh Welchman. Others think it was meant for Richard Green, who publiſhed a pamphlet entitled "Hudibras in a Snare." The word zany is derived by ſome from the Greek σαννας, a fool, τζαννος; (ſee Euſtathi. ad. Odyſſ. 22. and Meurſii Gloſſar. Græco-barb.) by others from the Venetian Zani, abbreviated from giovanni.

325.—*Right Whachum, bred to daſh and draw,*
Not wine, but more unwholeſome law:
To make 'twixt words and lines huge gaps—

As the way of lawyers is in their bills and anſwers in chancery, where they are paid ſo much a ſheet.

335.—*His buſ'neſs was to pump and wheedle,*
And men with their own keys unriddle—

Menckenius, in his book de Charlatanaria Eruditorum, tells this ſtory; Jactabat empiricus quidam, ſe ex ſolo urinæ aſpectu, non ſolem de morbis omnibus, ſed et de illorum cauſis quæcunque demum illæ fuerint, ſive natura, ſive fors tuliſſet, certiſſime cognoſcere; interim ille ita inſtruxerat ſervos ſuos, ut callide homines ad ſe venientes explorarent, et de his quæ clam comperta haberent, clam ad ſe referrent.—Accedit mulier paupercula cum lotio mariti, quo vix viſo, maritus tuus, inquit, per ſcalas domus infauſto caſu decidit. Tum illa admirabunda, iſtudne, ait, ex urina intelligis? Imo vero, inquit empiricus, et, niſi me omnia fallunt, per quindecem ſcalæ gradus delapſus eſt. At cum illa utique viginti ſe numeraſſe referret: hic velut indignatus quærit: num omnem ſecum urinam attuliſſet: atque illa negante quod vaſculum materiam omnem caperet: itaque ait, effudiſti cum urina quinque gradus illos qui mihi ad numerum deerant.—I wonder this ſtory eſcaped Dr. Grey.

343.—*What cut-purſes have left with them—*

Our anceſtors wore their purſes or pouches on the outſide of their garments, and tied round their middle like a lady's apron, and hanging down by a ſtring, which was eaſily cut, hence what we now call pick-pockets were then called cut-purſes. See the monuments and pictures of thoſe times.

349.—*Of thieves aſcendant in the cart—*

Aſcendent, a term in aſtrology, is here equivocal.

369.—*And as in priſons mean rogues beat*
hemp for the ſervice of the great—

Petty rogues, in Bridewell, pound hemp; and it may happen that the produce of their labour is employed in halters, in which greater criminals are hanged.

373.—*And like the devil's oracles*
Put into dogg'rel rhymes his ſpells—

Plutarch has a whole treatiſe to diſcuſs the queſtion, why Apollo had ceaſed to deliver his oracles in verſe: which brings on an incidental inquiry why his language was often bad, and his verſes defective.

376.—*I' th' almanack, ſtrange bilks preſage—*

Bilk is a Gothic word, ſignifying a cheat or fraud; it ſignifies likewiſe to baulk or diſappoint.

394.— ——— *or their dear delight,*
The gallow-tree ———

Thus Cleveland, in his poem entitled the Rebel Scot,

A Scot when from the gallow tree got looſe,
Drops into Styx, and turns a Soland gooſe.

397.—*Which none does hear, but would have hung*
T' have been the theme of ſuch a ſong—

The author perhaps recollected ſome lines in Sir John Denham's poem on the trial and death of the Earl of Strafford:

Such was his force of eloquence, to make
The hearers more concern'd than he that ſpake;
Each ſeem'd to act that part he came to ſee,
And none was more a looker on than he;
So did he move our paſſions, ſome were known
To wiſh, for the defence, the crime their own.

When Mars and Venus were ſurpriſed in Vulcan's net, and the deities were aſſembled to ſee them, Ovid ſays

——aliquis de dîs non triſtibus optet
Sic fieri turpis———

Metamorph. lib. iv. 187.

404.—*Was rais'd by him, found out by Fiſk*—

Fiſk was a quack phyſician and aſtrologer of that time, and an acquaintance of William Lilly, the almanac-maker and prognoſticator. "In the year 1663," ſays Lilly in his own life, "I became acquainted with Nicholas Fiſk, licentiate in phyſic, born in Suffolk, fit for, but not ſent to, the univerſity.—Studying at home aſtrology and phyſic, which he afterwards practiſed at Colcheſter." He had a penſion from the parliament; and during the civil war, and the whole of the uſurpation, prognoſticated on that ſide.

407.—*Many* rare pithy ſaws, *concerning*—

Pithy, that is, nervous, witty, full of ſenſe and meaning, like a proverb.——Saw, that is, ſay, or ſaying, from A. S. Douglas applies it to any ſaying, (p. 143, v. 52.) and once in a bad ſenſe to indecent language.

Nu riſt with ſleath, and many unſeemly ſaw
Quhare ſchame is loiſt. (p. 90. v. 15.)

409.—*From top of this there hung a rope,*
To which he faſten'd teleſcope—

Refracting teleſcopes were formerly ſo conſtructed as to require ſuch an aukward apparatus. Hugenius invented a teleſcope without a tube. The object glaſs was fixed to a long pole, and its axis directed towards any object by a ſtring, which paſſed down from the glaſs above to the eye-glaſs below. He preſented to the Royal Society an object-glaſs of one hundred and twenty-three feet focal diſtance, with an apparatus belonging to it, which he had made himſelf. It is deſcribed in his Aſtrocopia compendiaria tubi optici molimine liberata, Hague 1684.

414.—*Did fly his* tarſel *of a kite—*

Tierſel, or tiercelet, as the French call the male hawk, which is leſs in the body by a third part than the female, from whence it hath the name: Lord Bacon ſays, it is ſtronger, and more courageous than the female.

416.—*That, like a bird of Paradiſe,*
Or herald's martlet, has no legs—

The bird of Paradiſe, or the Pica Paradiſæa of Linnæus. The manucodiata of Edward's and Ray. The Portugueſe firſt ſaw them in Gilolo, Papua, and New Guinea: many idle fables have been propagated concerning theſe birds, among which are to be reckoned, that they have no feet, paſs their lives in the air, and feed on that element; but it is found that the feet are cut off, that the birds may dry the better, and the ſcapular feathers prevent their ſitting on trees in windy weather. Naturaliſts deſcribe many ſpecies, but the Paradiſæa apoda, or greater bird of Paradiſe is generally about two feet in length. See Latham, Syn. ii. 47. Index, i.

194.; and Eſſay on India, by John Reinhold Forſter, p. 17.——— Martlets are painted by the heralds without legs, or with very ſhort ones, ſcarcely viſible. In Le Blanc's travel's, p. 115, we are told of the birds of Paradiſe, that they are kept in a cage in the ſultan's garden, and are thought by Europeans to have no legs. Lord Bacon has the following paſſage in his works, fol. vol. iv. p. 325. "The ſecond reaſon that made me ſilent was, becauſe this ſuſpicion and rumour of undertaking ſettles upon no perſon certain: It is like the birds of Paradiſe, that they have in the Indies, that have no feet, and therefore never light upon any place, but the wind carries them away. And ſuch a thing I take this rumour to be."—Pliny, in his Natural Hiſtory, has a chapter de Apodibus, lib. x. ch. 39.

429.—*I'm certain 'tis not in the ſcrowl*
Of all theſe beaſts, and fiſh, and fowl—

Aſtronomers, for the help of their memory, and to avoid giving names to every ſtar in particular, have divided them into conſtellations or companies, which they have diſtinguiſhed by the names of ſeveral beaſts, birds, fiſhes, &c. as they fall within the compaſs which the forms of theſe creatures reach to.—Butler in his Genuine Remains, vol. i. page 9. ſays:

Since from the greateſt to the leaſt,
All other ſtars and conſtellations
Have cattle of all ſorts of nations.'

This diſtribution of the ſtars is very antient. Tully mentions it from Aratus, in nearly the ſame terms which are uſed in our aſtronomical tables. The diviſions are called houſes by the aſtrologers.

431.—*With which, like Indian plantations,*
The learned ſtock the conſtellations—

Coſmographers, in their deſcriptions of the world, when they found many vaſt places, whereof they knew nothing, are uſed to fill the ſame with an account of Indian plantations, ſtrange birds, beaſts, &c. So hiſtorians and poets, ſays Plutarch, embroider and intermix the tales of ancient times with fictions and fabulous diſcoveries.

433.—*Not thoſe that, drawn for ſigns, have been*
To th' houſes where the planets inn—

Signs—a pun between ſigns for public houſes, and ſigns or conſtellations in the heavens. Aratus and Eratoſthenes.—The Cataſteriſmoi of the latter, printed at the end of Fell's Aratus, are nearly as old as Aratus himſelf. See alſo Hall's Virgidemiarum, book ii. Sat. 7. v. 29.

435.—*It muſt be ſupernatural,*
Unleſs it be that cannon ball
That, ſhot i' th' air, point blank upright,
Was borne to that prodigious height,
That, learn'd philoſophers maintain,
It ne'er came backwards down again—

Some foreign philoſophers directed a cannon againſt the zenith; and, having fired it, could not find where the ball fell; from whence it was conjectured to have ſtuck in the moon. Des Cartes imagined that the ball remained in the air.

441.—*But in the airy regions yet*
Hangs, like the body o' Mahomet—

The improbable ſtory of Mahomet's body being ſuſpended in an iron

cheſt, between two great loadſtones, is refuted by Mr. Sandys and Dr. Prideaux.

450.—*Againſt the glow-worm tail of kite—*

The luminous part of the glow-worm is the tail.

453.—*And, if I err not, by his proper*
figure, that's like tobacco-ſtopper—

This alludes to the ſymbol which aſtronomers uſe to denote the planet Saturn (♄,) and aſtrologers uſe a ſign not much unlike it.—It is no wonder Sidrophel ſhould be puzzled to know for certain whether it was Saturn or not, as the phaſes of Saturn are very various and extraordinary, and long perplexed the aſtronomers, who could not divine the meaning of ſuch irregularity: thus Hevilius obſerves, that he appears ſometimes *monoſpherical*, ſometimes *triſpherical*, *ſperico-anſated*, *elliptico-anſated* and *ſpherico-cuſpidated*; but Huygens reduced all theſe phaſes to three principal ones, *round*, *brachiated*, and *anſated*. See Chamber's Dictionary, Art. Saturn.

457.—*He's got behind the dragon's tail,*
And farther leg behind o' th' whale—

Sidrophel, the ſtar-gazer, names any two conſtellations he can think of: or rather, the poet deſigns to make him blunder, by fixing on thoſe which are far diſtant from each other, on different ſides of the equator; and alſo by talking of the whale's hinder leg. On ſome old globes the whale is deſcribed with legs.

477.—*As lately 'twas reveal'd to Sedgwick—*

Will. Sedgwick was a whimſical fanatic preacher, ſettled by the parliament in the city of Ely. He pretended much to revelations, and was

called the apoſtle of the iſle of Ely. He gave out that the approach of the day of judgment had been diſcloſed to him in a viſion: and going to the houſe of Sir Francis Ruſſel, in Cambridgeſhire, where he found ſeveral gentlemen, he warned them all to prepare themſelves for the day of judgment would be ſome day in the next week.

499.—*He gave him firſt the time o' th' day—*

i. e. he bade him good evening, ſee line 540.

503.—*Did you not loſe ?*——

He ſuppoſes they came to inquire after ſomething ſtolen or ſtrayed, the uſual caſe with people when they apply to the cunning man.—In theſe lines we muſt obſerve the artfulneſs of Whachum, who pumps the ſquire concerning the knight's buſineſs, and afterwards relates it to Sidrophel in the preſence of both of them.

527.—*Which he prevented thus: What was 't,*
Quoth he, that I was ſaying laſt ?—

To prevent the ſuſpicion which might be created by whiſpering, he cauſes Whachum to relate his intelligence aloud, in the cant terms of his own profeſſion.

530.—*Quoth Whachum, Venus you retriev'd,*
In oppoſition with Mars,
And no benign friendly ſtars
t' allay the effect—

There ſhould be no comma after the word retriev'd, it here ſignifies found, obſerved, from the French retrouver.——Venus, the goddeſs of love, oppoſes and thwarts Mars, the god of War, and there is likely

to be no accord between them. By which he gives him to underſtand, that the knight was in love, and had ſmall hopes of ſucceſs.

534.—*In virgo? Ha! quoth Whachum, no.—*

Is his miſtreſs a virgin? No.

535.—*Has Saturn nothing to do in it?—*

Saturn, Κρονος, was the god of time. The wizard by theſe words inquires how long the love affair had been carried on. Whachum replies, one tenth of his circle to a minute, or three years—one tenth of the thirty years in which Saturn finiſhes his revolution, and exactly the time which the knight's courtſhip had been pending.

551.—*I did expect you here, and knew,*
Before you ſpake, your buſineſs too—

In ſome editions we read, know before you ſpeak.

569.—*Than th' oracle of ſieve and ſheers—*

" Put a paire of ſheeres in the rim of a ſieve, and let two perſons ſet the tip of each of their forefingers upon the upper part of the ſheers, holding it with the ſieve up from the ground ſteddilie, and aſk Peter and Paul whether A. B. or C. hath ſtolne the thing loſt, and at the nomination of the guilty perſon the ſive will turne round." Scot's Diſcovery of Witchcraft, book xii. ch. xvii. p. 262.——The κοσκινομαντις, or diviner by a ſieve, is mentioned by Theocritus Idyll. iii. 31. The Greek practice differed very little from that which has been ſtated above. They tied a thread to the ſieve, or fixed it to a pair of ſhears, which they held between

two fingers. After addreſſing themſelves to the gods, they repeated the names of the ſuſpected perſons; and he, at whoſe name the ſieve turned round, was adjudged guilty. Potter's Gr. Antiq. vol. i. p. 352.

572.— ——— *my noble Donzel—*

A ſneering kind of appellation; donzel being a diminutive from don.—Butler ſays, in his character of a ſquire of Dames, (vol. ii. p. 379.) he is donzel to the damzels, and gentleman uſher daily waiter on the ladies, that rubs out his time in making legs and love to them. The word is likewiſe uſed in Ben Johnſon's Alchymiſt.

577.—*I might ſuſpect, and take the alarm,*
Your buſineſs is but to inform—

At that time there was a ſevere inquiſition againſt conjurors, witches, &c.—See the note on line 143. In Rymer's Fœdera, vol. xvi. p. 666. is a ſpecial pardon from King James to Simon Read, for practiſing the black art. It is entitled, De Pardonatione pro Simone Read de Invocatione, et Conjuratione Cacodæmonum. He is there ſaid to have invoked certain wicked ſpirits in the year 1608, in the pariſh of St. George, Southwark, particularly one ſuch ſpirit called Heavelon, another called Faternon, and a third called Cleveton.

588.—*I underſtand your metonymy—*

Metonymy is a figure of ſpeech, whereby the cauſe is put for the effect, the ſubject for the adjunct.

589.—*Your words of ſecond-hand intention—*

Terms of ſecond intention, among the ſchoolmen, denote ideas which have been arbitrarily adopted for purpoſes of ſcience, in oppoſition to thoſe which are connected with ſenſible objects.

595.—*And in itſelf more warrantable—*

The knight has no faith in aſtrology; but wiſhes the conjuror to own plainly that he deals with the devil, and then he will hope for ſome ſatisfaction from him. To ſhew what may be done in this way, he recounts the great achievements of forcerers.

599.—*Your ancient conjurers were wont*
To make her from her ſphere diſmount—

So the witch Canidia boaſts of herſelf in Horace.

——————————— Polo
Deripere lunam vocibus poſſim meis.

The antients frequently introduced this fiction. See Virgil, eclogue viii. 69. Ovid's Metamorphoſis, vii. 207. Propertius, book i. elegy i. 19. and Tibullus, book i. elegy ii. 44.

609.—*Your modern Indian magician*
Makes but a hole in th' earth—

"The king preſently called to his Bongi to clear the air; the conjurer immediately made a hole in the ground, wherein he urined." Le Blanc's Travels, p. 98.——The ancient Zabii uſed to dig a hole in the earth, and fill it with blood, as the means of forming a correſpondence with demons, and obtaining their favour.

616.—*To catch intelligences in—*

To ſecure demons or ſpirits.

617.—*Some by the noſe, with fumes, trepan 'em,*
As Dunſtan did the devil's grannam—

The chymiſts and alchymiſts. In the Remains of Butler, vol. ii. p. 235. we read, " theſe ſpirits they uſe to catch by the noſes with fumigations, as St. Dunſtan did the devil by a pair of tongs. The ſtory of St. Dunſtan's taking the devil by the noſe with a pair of hot pincers, has been frequently related.—St. Dunſtan lived in the tenth century: was a great admirer and proficient in the polite arts, particularly painting and ſculpture: As he was very attentively in his cell engraving a gold cup, the Devil tempted him in the ſhape of a beautiful woman. The ſaint, perceiving in the ſpirit who it was, took up a red hot pair of tongs, and catching hold of the Devil by the noſe, made him howl in ſuch a terrible manner, as to be heard all over the neighbourhood.

619.—*Others with characters and words,*
Catch 'em as men in nets do birds—

By repetition of magical ſounds and words, properly called enchantments.

621.—*And ſome with ſymbols, ſigns, and tricks,*
Engraved in planetary nicks—

By figures and ſignatures deſcribed according to aſtrological ſymmetry: that is, certain conjunctions or oppoſitions with the planets and aſpects of the ſtars.

623.—*With their own influences will fetch 'em*
Down from their orbs, arreſt and catch 'em—
Carmina vel cælo poſſunt deducere lunam.

627.—*Bombaſtus kept a devil's bird*
Shut in the pummel of his ſword—

Bombaſtus de Hohenheim, called alſo Aurelius Philippus, and Theophraſtus, but more generally known by the name of Paracelſus, was ſon of William Hohenheim, and author, or rather reſtorer, of chymical pharmacy. He ventured upon a free adminiſtering of mercury and laudanum; and performed cures, which, in thoſe days of ignorance, were deemed ſupernatural. He entertained ſome whimſical notions concerning the antideluvian form of man, and man's generation. Mr. Butler's note on this paſſage is in the following words: "Paracelſus is ſaid to have kept a ſmall devil priſoner in the pummel of his ſword; which was the reaſon, perhaps, why he was ſo valiant in his drink. However it was to better purpoſe than Hannibal carried poiſon in his ſword—to diſpatch himſelf if he ſhould happen to be ſurpriſed in any great extremity. For the ſword would have done the feat alone much better and more ſoldier-like. And it was below the honour of ſo great a commander to go out of the world like a rat.

631.—*Kelly did all his feats upon*
The devil's looking-glaſs, a ſtone—

Dr. Dee had a ſtone, which he called his angelical ſtone, pretending that it was brought to him by an angel: and "by a ſpirit it was, ſure

enough," ſays Dr. M. Caſaubon. We find Dee himſelf telling the emperor, that the angels of God had brought to him a ſtone of that value, that no earthly kingdom is of that worthineſs, as to be compared to the virtue or dignity thereof."* It was large, round, and very tranſparent. And perſons who were qualified for the ſight of it, were to perceive various ſhapes and figures, either repreſented in it as in a looking-glaſs, or ſtanding upon it as on a pedeſtal.—This ſtone is now in the poſſeſſion of the very learned and ingenious Earl of Orford, at Strawberry-hill.† It appears to be a volcanic production, of the ſpecies vulgarly called the black Iceland agate, which is a perfectly vitrified lava; and according to Bergman's analyſis, contains of ſiliceous earth ſixty-nine parts in an hundred; argillaceous twenty-two parts, and martial nine. See Berg. opuſc. vol. iii. p. 204. and Letters from Iceland, lett. 25. The lapis obſidianus of the ancients is ſuppoſed to have been of this ſpecies: a ſtone, according to Pliny, "quem in Æthiopia invenit Obſidius, nigerrimi coloris aliquando et tranſlucidi, craſſiore viſu, atque in ſpeculis parietum pro imagine umbras reddente." Plin. Nat. Hiſt. lib. 36. cap. 26. The ſame kind of ſtone is found alſo in South America; and called by the Spaniards, from its colour, piedra de gallinaço.——The poet might here term it the Devil's looking-glaſs, from the uſe which Dee and Kelly made of it; and becauſe it has been the common practice of conjurors to anſwer the inquiries of perſons, by repreſentations ſhewn to them in a looking-glaſs.——Dr. M. C. quotes a paſſage to this purpoſe from a manuſcript of Roger Bacon, in-

* See Caſaubon's relation of what paſſed between Dr. Dee and ſome ſpirits, printed at London 1659.

† The authenticity and identity of this ſtone cannot be doubted, as its deſcent is more clearly proved than that of Agamemnon's ſcepter. It was ſpecified in the catalogue of the Earls of Peterborough, at Drayton; thence fell to Lady Betty Germaine, who gave it to the Duke of Argyle, and his ſon Lord Frederick Campbell to Lord Orford.

ſcribed, De dictis et factis falſorum mathematicorum et dæmonum. "The demons ſometimes appear to them really, ſometimes imaginarily in baſons and poliſhed things, and ſhew them whatever they deſire. Boys, looking upon theſe ſurfaces, ſee by imagination, things that have been ſtolen; to what places they have been carried; what perſons took them away; and the like.———In the proëmium of Joach. Camerarius to Plutarch De Oraculis, we are told that a gentleman of Nurimberg had a cryſtal which had this ſingular virtue, viz. if any one deſired to know any thing paſt or future, let a young man, caſtum, or who was not yet of age, look into it; he would firſt ſee a man, ſo and ſo apparelled, and afterwards what he deſired.—We meet with a ſimilar ſtory in Heylin's Hiſtory of the Reformation, part iii. The Earl of Hertford, brother to Queen Jane Seymour, having formerly been employed in France, acquainted himſelf there with a learned man, who was ſuppoſed to have great ſkill in magic. To this perſon, by rewards and importunities, he applied for information concerning his affairs at home; and his impertinent curioſity was ſo far gratified, that by the help of ſome magical perſpective, he beheld a gentleman in a more familiar poſture with his wife, than was conſiſtent with the honour of either party. To this diabolical illuſion he is ſaid to have given ſo much credit, that he not only eſtranged himſelf from her ſociety at his return, but furniſhed a ſecond wife, with an excellent reaſon for urging the diſinheriſon of his former children. The ancients had alſo the Λιθομαντεια.'

635.—*Agrippa kept a Stygian pug,*
I' th' garb and habit of a dog—

As Paracelſus had a devil confined in the pummel of his ſword, ſo Agrippa had one tied to his dog's collar, ſays Eraſtus. It is probable that the collar had ſome ſtrange unintelligible characters engraven upon it.——Mr. Butler hath a note on theſe lines in the following words:

" Cornelius Agrippa had a dog that was ſuſpected to be a ſpirit, for ſome tricks he was wont to do beyond the capacity of a dog. But the author of Magia Adamica has taken a great deal of pains to vindicate both the doctor and the dog from that aſperſion ; in which he has ſhewn a very great reſpect and kindneſs for them both."

637.—*That was his tutor, and the cur*
Read to th' occult philoſopher—

A book entitled, De Occultâ Philoſophiâ, was aſcribed to Agrippa ; and from thence he was called the occult philoſopher.

639.—*And taught him ſubt'ly to maintain*
All other ſciences are vain—

Biſhop Warburton ſays, nothing can be more pleaſant than this turn given to Agrippa's ſilly book, De Vanitate Scientiarum.

641.—*To this, quoth Sidrophello, ſir,*
Agrippa was no conjurer—

A ſubject of much diſputation. Paulus Jovius, and others, maintain that he was. Wierus and Monſieur Naudi, endeavour to vindicate him from the charge : Apologie pour les grands hommes accuſés de magie. Perhaps we may beſt apologize for Agrippa, by ſaying, that he was not the author of every book which has been attributed to him. See canto i. line 540.

653.—*What they pretend to is no more*
Than Triſmegiſtus did before—

The Egyptian Thoth or Tout, called Hermes by the Greeks, and Mercury by the Latins, from whom the chymiſts pretend to have derived their art, is ſuppoſed to have lived ſoon after the time of Moſes,

and to have made improvements in every branch of learning. " Thoth, ſays Lactantius, antiquiſſimus et inſtructiſſimus omni genere doctrinæ, adeo ut ex multarum rerum et artium ſcientiâ Triſmegiſti cognomen ei imponeretur." The Egyptians antiently engraved their laws and diſcoveries in ſcience upon columns, which were depoſited in the colleges of the prieſts. The column in their language was termed Thoth. And in a country where almoſt every thing became an object of worſhip, it is no wonder that the ſacred column ſhould be perſonified, and that Thoth ſhould be revered as the inventor or great promoter of learning.

655.—*Pythagoras, old Zoroaſter—*

Pythagoras, a Greek philoſopher, flouriſhed about the ſixth or ſeventh century before Chriſt. He was the ſcholar of Thales; and travelled forty years in Egypt, Chaldea, and other parts of the Eaſt, velut prædo literarum, for the ſake of improvement. See Diog. Laert. He was initiated into all their myſteries. At laſt he ſettled in Italy, and founded the Italic ſect. He commonly expreſſed himſelf by ſymbols. Many incredible ſtories are reported of him by Laertius, Jamblicus, and others.— Old Zoroaſter, ſo old that authors know not when he lived. Some make him cotemporary with Abraham. Others place him five thouſand years before the Trojan war. Juſtin ſays of him, " Poſtremum illi (Nino) bellum cum Zoroaſtre rege Bactrianorum fuit, qui primus dicitur artes magicas inveniſſe, et mundi principia, ſiderumque motus diligentiſſimè ſpectaſſe." Lib. i. cap. 1.

656.—*And Apollonius their maſter—*

Apollonius, of Tyana, lived in the time of Domitian. He embraced the doctrines of Pythagoras; travelled far both eaſt and weſt; everywhere ſpent much of his time in the temples; was a critical inſpector of the pagan worſhip; and ſet himſelf to reform and purify their ritual. He

was much averſe to animal ſacrifices, and condemned the exhibitions of gladiators. Many improbable wonders are related of him by Philoſtratus; and more are added by ſubſequent writers. According to theſe accounts he raiſed the dead, rendered himſelf inviſible,* was ſeen at Rome and Puteoli on the ſame day; and proclaimed at Epheſus the murder of Domitian at the very inſtant of its perpetration at Rome. This laſt fact is atteſted by Dio Caſſius, the conſular hiſtorian; who, with the moſt vehement aſſeverations, affirms it to be certainly true, though it ſhould be denied a thouſand times over. Yet the ſame Dio elſewhere calls him a cheat and impoſtor. Dio lxviii. ult. et lxxvii. 18.—For an account of the difference of the Γοητεια, Μαγεια, and Φαρμακεια three of the principal antient ſuperſtitions brought from Perſia. See Suidas in vocem Γοητεια.——Their maſter—i. e. maſter of the Roſicrucians.

663.—*'Tis not antiquity, nor author,*
That makes truth truth, altho' time's daughter—

The knight argues that opinions are not always to be received on the authority of a great name; nor does the antiquity of an opinion ever conſtitute the truth of it, though time will often give ſtability to truth, and foſter it as a legitimate offspring. Yet perhaps there is many a learned character to which the lines of Horace are applicable:

Qui redit in faſtos, et virtutem æſtimat annis;
Miraturque nihil niſi quod Libitina ſacravit.
Epiſt. lib. ii. ap. i. 48.

665.—*'Twas he that put her in the pit,*
Before he pull'd her out of it—

Time brings many truths to light—according to Horace, Epiſt. lib. i. ep. vi. 24.

Quicquid ſub terrâ eſt in apricum proferet ætas.

* The heathens were fond of comparing theſe feats with the miracles of Jeſus Chriſt.

But time often involves ſubjects in perplexity, and occaſions thoſe very difficulties which afterwards it helps to remove.——"Veritatem in puteo latentem non inconcinne finxit antiquitas." Cicero employs a ſaying of Democritus to this purpoſe, Academ. Quæſt. i. 12. "anguſtos ſenſus, imbecillos animos, brevia curricula vitæ, et ut Democritus, in profundo veritatem eſſe demerſam." Again in Lucullo, "Naturam accuſa, quæ in profundo veritatem, ut ait Democritus, penitus abſtruſerit."——Biſhop Warburton obſerves, that the ſatire contained in theſe lines of our author is fine and juſt. Cleanthes ſaid, that truth was hid in a pit: yes, anſwers the poet, but you Greek philoſophers were the firſt that put her in there, and then claimed ſo much merit to yourſelves for drawing her out. The firſt Greek philoſophers greatly obſcured truth by their endleſs ſpeculations, and it was buſineſs enough for the induſtry and talents of their ſucceſſors to clear matters up.

667.—*And as he eats his ſons, juſt ſo*
He feeds upon his daughters too—

If truth is "time's daughter," yet Saturn, Χρονος, or Time, may be never the kinder to her on that account. For as poets feign that Saturn eats his ſons, ſo he feeds upon his daughters. He devours truths as well as years, and buries them in oblivion.

690.—*Nor does it follow 'cauſe a herald*
Can make a gentleman, ſcarce a year old—

In all civil wars the order of things is ſubverted; the poor become rich and the rich poor. And they who ſuddenly gain riches muſt in the next place be furniſhed with an honourable pedigree. Many inſtances of this kind are preſerved in Walker's Hiſtory of Independency, Bate's Lives of the Regicides, &c.

679.—*As Averrhois play'd but a mean trick*
To damn our whole art for eccentrick—

Averroes flouriſhed in the twelfth century. He was a great critic, lawyer, and phyſician; and one of the moſt ſubtle philoſophers that ever appeared among the Arabians. He wrote a commentary upon Ariſtotle, from whence he obtained the ſurname of commentator. He much diſliked the epicycles and eccentrics which Ptolemy had introduced into his ſyſtem; they ſeemed ſo abſurd to him, that they gave him a diſguſt to the ſcience of aſtronomy in general.———He does not ſeem to have formed a more favourable opinion of aſtrology. Here likewiſe was too much eccentricity. And he condemned the art as uſeleſs and fallacious, having no foundation of truth or certainty.

689.—*Chaldeans, learn'd Genethliacks—*

Genethliaci, termed alſo Chaldæi, were ſoothſayers, who undertook to foretel the fortunes of men, from circumſtances attending their births. Caſters of nativity.

691.—*The Median emp'ror dream'd his daughter*
Had piſt all Aſia under water—

Aſtyages king of Media had this dream of his daughter Mandane; and being alarmed at the interpretation of it which was given by the Magi, he married her to Cambyſes a Perſian of mean quality. Her ſon was Cyrus, who fulfilled the dream by the conqueſt of Aſia. See Herodotus i. 107. and Juſtin.

697.—*When Cæſar in the ſenate fell,*
Did not the ſun eclips'd foretel—

The prodigies which are ſaid to have been noticed before the death of Cæſar, are mentioned by ſeveral of the claſſics, Virgil, Ovid, Plutarch, &c. But the poet alludes to what is related by Pliny in his Natural Hiſtory, ii. 30. " fiunt aliquando prodigioſi, et longiores ſolis defectus, quales occiſo Cæſare dictatore, et Antoniano bello, totius anni pallore continuo."

701.—*Auguſtus having, b' overſight,*
Put on his left ſhoe 'fore his right—

An excellent banter upon omens and prodigies. Pliny gives this account in his ſecond book : " divus Auguſtus lævum ſibi prodidit calceum præpoſtere indutum, quo die ſeditione militum prope afflictus eſt." And Suetonius, in Auguſti vitâ, ſect. 92. ſays, " Auguſtus auſpicia quædam et omina pro certiſſimis obſervabat, ſi mane ſibi calceus perperam, ac ſiniſter pro dextro induceretur ut dirum———Charles the Firſt is ſaid to have been much affected by ſome omens of this kind, ſuch as the ſortes Virgilianæ, obſervations on his buſt made by Bernini, and on his picture.

709.—*The Roman ſenate, when within*
The city walls an owl was ſeen—

Anno ante Chriſtum 97, bubone in urbe viſo, urbs luſtrata. Bubone in capitolio ſupra deorum ſimulacra viſo, cum piaretur, taurus victima exanimis concidit. Julius Obſequens, No. 44-45, et Lycoſthenes, p. 194-195.

721.—*Tho' that once ſerv'd the polity*
Of mighty ſtates to govern by—

It appears from many paſſages of Cicero, and other authors, that the determinations of the augurs, aruſpices, and the ſibylline books, were commonly contrived to promote the ends of government, or to ſerve the purpoſes of the chief managers in the commonwealth.

737.—*For Anaxagoras long agone,*
Saw hills, as well as you, i' th' moon—

See Burnet's Archæolog. cap. x, p. 144. Anaxagoras of Clazomene was the firſt of the Ionic philoſophers who maintained that the ſeveral parts of the univerſe were the works of a ſupreme intelligent being, and conſequently did not allow the ſun and moon to be gods. On this account he was accuſed of impiety, and thrown into priſon; but releaſed by Pericles. Plutarch in Nicia.——"Are they not dreams of human vanity, ſays Montaign, to make the moon a celeſtial earth, there to fancy mountains and vales as Anaxagoras did." And ſee Plutarch de Placitis philoſophorum, Diog. Laert. and Plato de legibus.——The poet might probably have Biſhop Wilkins in view, who maintained that the moon was an habitable world, and propoſed ſchemes for flying there.

739.—*And held the ſun was but a piece*
Of red-hot iron as big as Greece—

Speaking of Anaxagoras, Monſieur Chevreau ſays: "We may eaſily excuſe the ill humour of one who was ſeldom of the opinion of others; who maintained that ſnow was black, becauſe it was made of water, which is black; who took the heavens to be an arch of ſtone, which rolled about continually; and the moon a piece of inflamed earth; and the ſun (which

is about 434 times bigger than the earth) for a plate of red-hot ſteel, of the bigneſs of Peloponneſus."———In Mr. Butler's Remains we read,

For th' antients only took it for a piece
Of red-hot iron, as big as Peloponeſe.

Rudis antiquitas, Homerum ſecuta, cœlum credidit eſſe ferreum. Sed Homerus a coloris ſimilitudine ferreum dixit, non a pondere.

741.—*Believ'd the heav'ns were made of ſtone,*
Becauſe the ſun had voided one—

Anaxagoras had foretold that a large ſtone would fall from heaven, and it was ſuppoſed afterward to have been found near the river Ægos. Laert. ii. 10. and Plutarch in Lyſandro, who diſcuſſes the matter at length. Mr. Coſtard explains this prediction to mean the approach of a comet; and we learn from the teſtimony of Ariſtotle, and others, that a comet appeared at that juncture, Olymp. 78. 2. See Ariſtot. Meteor. The fall of the ſtone is recorded in the Arundel marbles.

759.—*Are ſweating-lanterns, or ſcreen-fans—*

Theſe lanthorns, as the poet calls them, were boxes, wherein the whole body was placed, together with a lamp. They were uſed, by quacks, in the venereal diſeaſe, or to bring on perſpiration. See Swift's works, vol. vi. Pethox the Great, v. 56. Hawkeſworth's edition. Screen fans are uſed to ſhade the eyes from the fire; and commonly hang by the ſide of the chimney, ſometimes ladies carried them along with them, they were made of leather, or paper, or feathers; I have a picture of Miſs Ireton, who married Richard Walſh, of Abberley, in Worceſterſhire, with a curious feathered fan in her hand.

768.—*And wear a huger perriwig—*

Large periwigs are ſaid to have been introduced in France about the year 1629. The faſhion came to England with Charles the Second, and continued in great exceſs to Queen Anne's time. I have heard that Lord Bolingbrooke, finding the inconvenience of theſe flowing wigs, appeared at court in a wig tied up in knots, ſuch as is now worn by judges and counſellors: when the queen, thinking it an undreſs, was offended at the liberty, and ſaid to one of the maids of honour, "This man will come next court day in his night-cap."

769.—*Shew in his gait, or face, more tricks*
Than our own native lunaticks—

Theſe and the foregoing lines were a ſatire upon the gait, dreſs, and carriage of the fops and beaus of thoſe days.

773.—*As wind, i' th' hypocondres pent—*

In the belly, under the ſhort ribs.——Theſe lines are thus turned into latin:

Sic hypocondriacis incluſa meatibus aura
Deſinet in crepitum, ſi fertur prona per alvum;
Sed ſi ſumma petat, mentiſque invaſcrit arcem
Divinus furor eſt, et conſcia flamma futuri.

776.—*Becomes* new light *and prophecy—*

New light was the phraſe at that time for any new opinion in religion, and is frequently alluded to by our poet: the phraſe, I am told, prevails ſtill in New England, as it does now in the North of Ireland, where the diſſenters are chiefly divided into two ſects, uſually ſtyled the old and the

new lights. The old lights are ſuch as rigidly adhere to the old Calviniſtic doctrine, and the new lights are thoſe who have adopted the more modern latitudinarian opinions: theſe are frequently averſe and hoſtile to each other, as their predeceſſors the preſbyterians and independents were in the time of Butler.

782.—*And favour ſtrongly of the ganzas—*

Godwin, afterwards biſhop of Hereford, wrote, in his youth, a kind of aſtronomical romance, under the feigned name of a Spaniard, Domingo Gonzales, and entitled it the Man in the Moon, or a Diſcourſe on a Voyage thither. It gives an account of his being drawn up to the moon in a light vehicle, by certain birds called ganzas. And the knight cenſures the pretenſions of Sidrophel, by comparing them with this wild expedition.—The poet likewiſe might intend to banter ſome projects of the learned Biſhop Wilkins, one of the firſt promoters of the royal ſociety. At this inſtitution, and its favourers, many a writer of that day has ſhot his bolt—telum imbelle ſine ictu.

786.—*Reſolve that with your Jacob's ſtaff—*

A mathematical inſtrument for taking the heights and diſtances of ſtars.

797.—*Art has no mortal enemies,*
Next ignorance, but owls and geeſe—

"Et quod vulgo aiunt, artem non habere inimicum niſi ignorantem." Sprat thought it neceſſary to write many pages to ſhew that natural philoſophy was not likely to ſubvert our government, or our religion; and that experimental knowledge had no tendency to make men either bad ſubjects or bad chriſtians. See Sprat's Hiſtory of the Royal Society.

800.—*That to the capitol were warders—*

Our anceſtors called the garriſon of a caſtle or fortreſs its warders, hence our word guardian. Lands lying near many of the old caſtles were held by the tenure of caſtle-ward, the poſſeſſors being obliged to find ſo many men for the ward or guard of the caſtle. This was afterwards commuted into pecuniary payments, with which the governors hired mercenary ſoldiers, or warders: the warders of the tower of London ſtill preſerve the old appellation.

803.—*Or thoſe Athenian ſceptic owls,*
That will not credit their own ſouls—

Incredulous perſons. He calls them owls on account of their pretenſions to great depth of learning, the owl being uſed as an emblem of wiſdom; and Athenian, becauſe that bird was ſacred to Minerva, the protectreſs of Athens, and was borne on the ſtandards of the city. Heralds ſay, noctua ſignum eſt ſapientiæ; for ſhe retires in the day, and avoids the tumult of the world, like a man employed in ſtudy and contemplation. Since the owl however is uſually conſidered as a moping drowſy bird, the poet intimates that the knowledge of theſe ſceptics is obſcure, confuſed, and indigeſted. The meaning of the whole paſſage is this:—There are two ſorts of men, who are great enemies to the advancement of ſcience. The firſt, biggotted divines, upon hearing of any new diſcovery in nature, apprehend an attack upon religion, and proclaim loudly that the capitol, i. e. the faith of the church, is in danger. The others are ſelf-ſufficient philoſophers, who lay down arbitrary principles, and reject every truth which does not coincide with them.

817.—*Were the ſtars only made to light*
Robbers and burglarers by night—

The poets thought the ſtars were not made only to light robbers. See the beautiful addreſs to Heſperus,

Εσπερε, τας ερατας χρυσεον φαος ΑΦρογενειας, &c.——Brun. ηας.
——— αι επι Φωραν
Ερχομαι, αδ ἱνα νυκτος οδοιπορεοντ ἐνοχλησω.
Αλλ εραω, &c.

Bion. ii. 392. Brunk. Ann. voi. i. Moſch. Idyl. 7. according to the Oxford edit. of Bion e Moſchus. E. typ. Clar. 1748.

Sydrophel argues, that ſo many luminous bodies could never have been conſtructed for the ſole purpoſe of affording a little light, in the abſence of the ſun. His reaſoning does not contribute much to the ſupport of aſtrology; but it ſeems to favour the notion of a plurality of worlds.

823.—*Or witches ſimpling, and on gibbets*
Cutting from malefactors ſnippets—

Collecting herbs, and other requiſites, for their enchantments. See Shakeſpear's Macbeth, act iv.

829.—*Is there a conſtellation there,*
That was not born and bred up here?—

Aſtronomers, both antient and modern, have divided the heavens into certain figures, repreſenting animals and other objects. Eratoſthenes, the ſcholiaſt on Aratus, and Julius Hyginus, mention the reaſons which determined men to the choice of theſe particular figures. See Sir Iſaac Newton's Chronology of the Greeks, p. 83.

844.—*Make Berenice's periwig—*

The conſtellation called coma Berenices. Berenice, the wife of Ptolemy Euergetes, king of Egypt, in conſequence of a vow, cut off and dedicated ſome of her beautiful hair to Venus, on the return of her huſband from a military expedition. And Conon, the mathematician, paid her a handſome compliment, by forming the conſtellation of this name. Callimachus wrote a poem to celebrate her affection and piety: a tranſlation of it by Catullus is ſtill preſerved in the works of that author.

849.—*Plato deny'd the world can be*
Govern'd without geometry—

Plato, out of fondneſs for geometry, has employed it in all his ſyſtems. He uſed to ſay that the Deity did γεωμετρειν, play the geometrician; that is, do every thing by weight and meaſure.

865.—*Th' Egyptians ſay, the ſun has twice*
Shifted his ſetting and his riſe;
Twice has he riſen in the weſt,
As many times ſet in the eaſt—

The Egyptian prieſts informed Herodotus that, in the ſpace of 11340 years, the ſun had four times riſen out of its uſual courſe, riſing twice where it now ſets, and ſetting twice where it now riſes—ενθα τε νυν καταδυεται, ενθευτεν δις επαντειλαι· και ενθεν, &c. Herodotus, Euterpe, ſeu lib. ii. 142.—— A learned perſon ſuppoſes this account to be a corrupt tradition of the miraculous ſtop, or receſſion of the ſun, in the times of Joſhua and Hezekiah.——Others ſuppoſe that, what the prieſts told him for a chronicle,

was miſtaken by Herodotus for an aſtronomical phenomenon; and that the particulars, which he has recorded in the words ενθα and ενθευτεν, related only to the time of the day or year, and not to the place or quarter of the heavens. The Egyptian year conſiſted of no more than 360 days; and therefore the day in their calendar, which was once the ſummer ſolſtice, would in 730 years become their winter ſolſtice; and, in 1461 years, it would come to their ſummer ſolſtice again. This Cenſorinus tell us was really the caſe. So that the four revolutions would happen in a much ſhorter time than the prieſts had aſſigned for them.——Dr. Long explodes the whole for an idle ſtory, invented by the Egyptians to ſupport their vain pretenſions to antiquity; and fit to paſs only among perſons who have no knowledge of aſtronomy. Indeed no others would believe that the cardinal points were entirely changed, or the rotation of the earth inverted. See Spencer, Fairy Queen, b. v. ſt. 6, 7, and 8, &c.

> And if to thoſe Egyptian wizards old,
> Which in ſtar read were wont have beſt inſight,
> Faith may be giv'n, it is by them told,
> That ſince the time they firſt took the ſun's height,
> Four times his place he ſhifted hath in ſight,
> And twice hath riſen where he now doth weſt,
> And weſted twice where he ought riſe aright.

871.—*Some hold, the heavens, like a top,*
Are kept by circulation up—

It is mentioned as the opinion of Anaxagoras, that the whole heaven, which was compoſed of ſtone, was kept up by violent circumrotation, but would fall when the rapidity of that motion ſhould be remitted.——Some do Anaxagoras the honour to ſuppoſe, that this conceit of his gave the firſt hint toward the modern explication of the planetary motions.

877.—*Plato believ'd the ſun and moon*
Below all other planets run—

The knight further argues, that there can be no foundation for truth in aſtrology, ſince the learned differ ſo much about the planets themſelves, from which aſtrologers chiefly draw their predictions. "Plato ſolem et lunam cæteris planetis inferiores eſſe putavit."

881.—*The learned Scaliger complain'd,*
'Gainſt what Copernicus maintain'd—

Copernicus thought that the eccentricity of the ſun, or the obliquity of the ecliptic, had been diminiſhed by many parts ſince the times of Ptolemy and Hipparchus. On which Scaliger obſerved, Copernici ſcripta ſpongiis, vel autorem ſcuticis dignum—that the writings of Copernicus deſerved a ſponge, or their author a rod.

891.—*Which Monſieur Bodin hearing, ſwore*
That he deſerv'd the rod much more—

Bodin, an eminent geographer and lawyer, was born at Angers, in France, and died of the plague at Laon 1596, aged 67. According to his opinion, it has been clearly proved by Copernicus, Reinholdus, Stadius, and other famous mathematicians, that the circle of the earth has approached nearer to the ſun than it was formerly.

895.—*Cardan believ'd great ſtates depend*
Upon the tip o' th' bear's tail's end—

Cardan, a famous phyſician of Milan, was born at Padua, 1501. He conceived the influences of the ſeveral ſtars to be appropriated to particular countries. The fate of the greateſt kingdoms in Europe, he ſaid, was determined by the tail of urſa major. This great aſtrologer foretold the time of his own death. But when the appointed day drew near, he

found himſelf in perfect health, at the ſeventy-fifth year of his age; and reſolved to ſtarve himſelf, leſt he ſhould bring diſgrace on his favourite ſcience. Thuanus gives the character which Scaliger had drawn of him: in certain things he appeared ſuperior to human underſtanding, and in a great many others inferior to that of little children. See Bayle's Dictionary article Cardan.

901.—*Some ſay, the zodiac-conſtellations*
Have long ſince chang'd their antic ſtations—

The knight, ſtill farther to leſſen the credit of aſtrology, obſerves that the ſtars have ſuffered a conſiderable variation of their longitude, by the preceſſion of the equinoxes: for inſtance, the firſt ſtar of Aries which in the time of Meton the Athenian was found in the very interſection of the ecliptic and equator is now removed eaſtward more than thirty degrees, ſo that the ſign Aries poſſeſſes the place of Taurus, Taurus that of Gemini, and ſo on.

905.—*Affirm'd the trigons chopp'd and chang'd,*
The wat'ry with the fiery rang'd—

The twelve ſigns in aſtrology are divided into four trigons, or triplicities, each denominated from the con-natural element: ſo they are three fiery, three airy, three watery, and three earthly.

Fiery—aries, leo, ſagittarius.
Earthly—taurus, virgo, capricornus.
Airy—Gemini, libra, aquarius.
Watery—cancer, ſcorpio, piſces.

909.—*This, tho' the art were true, would make*
Our modern ſoothſayers miſtake—

See our poet's arguments put into proſe by Dr. Bentley, in the latter end of his third ſermon at Boyle's lectures.

913.—*Than th' old Chaldean conjurers,*
In ſo many hundred thouſand years—

The Chaldeans, as Cicero remarks, pretended to have been in poſſeſſion of aſtrological knowledge, for the long ſpace of 47000 years. But Diodorus informs us that, in things belonging to their art, they calculated by lunar years of thirty days. By this method, however, their account will reach to the creation, if not to a more diſtant epoch.—It is well known that Beroſus, or his ſcholars, new modelled and adopted the Babylonian doctrines to the Grecian mythology.

917.—*Like Idus and Calendæ engliſht*
The quarter days, by ſkilful linguiſt—

Mr. Smith, of Harleſton, ſays this is a banter upon Sir Richard Fanſhaw's tranſlation of Horace, Epod. ii. 69. 70.

Omnem relegit idibus pecuniam,
Quærit calendis ponere.

At Michælmas calls all his monies in,
And at our Lady puts them out again.

The fifteenth day of March, May, June, and October, and the thirteenth day of all other months, was called the ides. The firſt day of every month was called the calends.

939.—*Make oppoſition, trine, and quartile,*
Tell who is barren, and who fertile;
As if the planet's firſt aſpect
The tender infant did infect—

The accent is laid upon the laſt ſyllable of aſpéct, as it often is in

Shakeſpear, ſee Dr. Farmer's obſervations on the learning of Shakeſpear, p. 27.—Aſtrologers reckon five aſpects of the planets: conjunction, ſextile, quartile, trine, and oppoſition. Sextile denotes their being diſtant from each other a ſixth part of a circle, or two ſigns; quartile, a fourth part, or three ſigns; trine, a third part, or four ſigns; oppoſition, half the circle, or directly oppoſite. It was the opinion of judicial aſtrologers, that whatever good diſpoſition the infant might otherwiſe have been endued with, yet if its birth was, by any accident, ſo accelerated or retarded, that it fell in with the predominance of a malignant conſtellation, this momentary influence would entirely change its nature, and bias it to all contrary ill qualities.——The antients had an opinion of the influence of the ſtars.

Seit Genius, natale comes qui temperat aſtrum.

Horat. Ep. lib. ii. Ep. ii. l. 187.

There would be no end of quoting authors on this ſubject, ſuch as Menander and Plutarch among the Greeks, and among the Latins, Horace, Perſius, Ammianus Marcellinus, and Cenſorinus de die natali.

942.—*The tender infant did infect*—

Thus in line 931

And made the infant ſtars confeſs.

957.—*There's but the twinkling of a ſtar*
Between a man of peace and war,
A thief and juſtice, fool and knave,
A huffing off'cer, and a ſlave;
A crafty lawyer and pick-pocket,
A great philoſopher and a blockhead;

A formal preacher and a player,
A learn'd phyſician and man-ſlayer —

In the public opinion perhaps there is thought to be a coincidence in theſe characters; and ſome of them, we muſt own, are more nearly allied than others. The author too, with his uſual pleaſantry, might be willing to allow the reſemblance in a certain degree: but the ſcope of his argument requires him to attribute to them diſtinct and oppoſite qualities; and in this ſenſe, no doubt, he meant ſeriouſly to be underſtood.

970.—*Battle, and murder, ſudden death—*

This is one of the petitions in the litany, which the diſſenters objected to; eſpecially the words ſudden death. See Bennet's London Caſes abridged, ch. iv. p. 100.

975.—*Like money by the Druids borrow'd,*
In th' other world to be reſtor'd—

That is, aſtrologers, by endeavouring to perſuade men that the ſtars have dealt out to them their future fortunes, are guilty of a ſimilar fraud with the Druids, who borrowed money on a promiſe of repaying it after death. Druidæ pecuniam mutuo accipiebant, in poſteriore vitâ reddituri. —This practice among the Druids was founded on their doctrine of the immortality of the ſoul. Valerius Maximus ſays of the Gauls in general, Vetus illa Gallorum mos—quos memoriæ proditum eſt, pecunias mutuas, quæ his apud inferos redderentur, dare ſolitos, quia perſuaſum habuerunt animas hominum immortales eſſe. ii. 6. 10. And Mela ſays, Unum ex iis quæ præcipiunt (Druides) in vulgus effluunt—æternas eſſe animas,—itaque cum mortuis cremant ac defodiunt apta viventibus olim. Negotiorum ratio etiam et exactio crediti deferebatur ad inferos ii. 2.——Bonzes, in the Eaſt Indies, are ſaid to have been acquainted with this practice.

985.—*By way of horary inſpection—*

The horoſcope is the point of the heavens which riſes above the eaſtern horizon, at any particular moment.

990.—*Altho' ſet down Hab-nab at random—*

Dr. Davies ſays Hab-nab is a Welch word, and ſignifies raſhly—at random.

991.—*Quoth he, this ſcheme of th' heavens ſet,*
Diſcovers how in fight you met,
At Kingston, with a maypole-idol—

Mr. Butler alludes to the counterfeited ſecond part of Hudibras, publiſhed 1663. The firſt annotator gives us to underſtand, that ſome ſilly interloper had broken in upon our author's deſign, and invented a ſecond part of his book. In this ſpurious production, the rencounters of Hudibras at Brentford, the tranſactions of a mountebank whom he met with, and probably theſe adventures of the may-pole at Kingſton, are deſcribed at length. Cervantes, the author of Don Quixote, met with the like treatment; and vindicated himſelf in the ſame manner, by making his knight declare that he was no way concerned in thoſe exploits which a new hiſtorian had related of him. May-poles were held in abomination by the ſaints of our author's time; and many writers have expreſſed their abhorrence of them with great acrimony.

1007.—*He play'd the ſaltinbancho's part—*

Saltimbanque is a French word, ſignifying a quack or mountebank. Perhaps it was originally Italian.

1009.—*He ſtole your cloak, and pick'd your pocket,*
Chous'd and Caldes'd *you like a blockhead—*

Caldes'd is a word of the poet's own coining. Mr. W. thinks he took the hint from the Chaldeans, who were great fortune-tellers. Others ſuppoſe it may be derived from the Gothic, or old Teutonic, a language uſed by the Picts; among whom Caldees, or Keldeis, as Spotſwood thinks, were the antient miniſters or prieſts, and ſo called becauſe they lived in cells. See Cambden's account of the Orkney iſles. Pinkerton, in his Hiſtory of the Scots, p. 273, ſays, "the Caldees united in themſelves the diſtinctions of monks and of ſecular clergy, being apparently, to the eleventh century, the only monks and clergy in Scotland, and all Iriſh. But perhaps we ought rather to look for this word in the vocabulary of gipſies and pick-pockets, than either among the Chaldeans, the Scots, or the Iriſh. The ſignification of it, in Butler's Remains, is the ſame with trepanned. Vol. i. 24.

Aſham'd that men ſo grave and wiſe
Should be Chaldes'd by gnats and flies.

Mr. Butler's M.S. common place book has the following lines,

He that with injury is griev'd,
And goes to law to be reliev'd,
Is like a ſilly rabble chowſe,
Who, when a thief had robb'd his houſe,
Applies himſelf to cunning man
To help him to his goods agen.

1017.—*For tho' they 're both falſe knaves and cheats—*

i. e. though they are falſe by their own confeſſion, I will make them true for another purpoſe.

1019.—*I'll make them ſerve for perpendic'lars,*
As true as e'er were us'd by bricklayers—

i. e. ſwing them in a line, like a bricklayer's level.

1023.—*Upon the bench I will ſo handle 'em,*
That the vibration of this pendulum
Shall make all taylor's yards of one
Unanimous opinion—

Mr. Butler, in his own note on this paſſage, ſays, " The device of the vibration of a pendulum, was intended to ſettle a certain meaſure of ells, yards, &c. all the world over, which ſhould have its foundation in nature. For by ſwinging a weight at the end of a ſtring, and calculating, by the motion of the ſun or any ſtar, how long the vibration would laſt, in proportion to the length of the ſtring and weight of the pendulum, they thought to reduce it back again, and from any part of time compute the exact length of any ſtring, that muſt neceſſarily vibrate for ſuch a period of time. So that if a man ſhould aſk in China for a quarter of an hour of taffeta, they would know perfectly well what he meant: and the meaſure of things would be reckoned no more by the yard, foot, or inch, but by the hour, quarter, and minute." See his Remains by Thyer, vol. i. p. 30.

By which he had compoſed a pedlar's jargon,
For all the world to learn and uſe to bargain,
An univerſal canting idiom
To underſtand the ſwinging pendulum,
And to communicate in all deſigns
With th' Eaſtern virtuoſo Mandarines.

And Dr. Derham's experiments concerning the vibrations of a pendulum, in the Philoſophical Tranſactions, vol. iii. No. 440, p. 201.—The moderns perhaps will not be more ſucceſsful in their endeavours to eſtabliſh an univerſal ſtandard of weights and meaſures.

1029.—*Quoth Sidrophel, I do not doubt*
To find friends that will bear me out—

William Lilly wrote and propheſied for the parliament, till he perceived their influence decline. He then changed ſides; but having declared himſelf rather too ſoon, he was taken into cuſtody; and eſcaped only, as he tells us himſelf, by the interference of friends, and by cancelling the offenſive leaf in his almanack.

1038.—*To apprehend this* Stygian *ſophiſter—*

i. e. *helliſh* ſophiſter.

1049.—*This being reſolv'd, he ſpy'd by chance*
Behind the door, an iron lance—

A ſpit for roaſting meat.

1067.—*Juſt in the place where honour's lodg'd—*

Mr. Butler, in his ſpeech made at the Rota, ſays (Genuine Remains, vol. i. p. 323.) "Some are of opinion that honour is ſeated in the rump

" only, chiefly at leaſt: for it is obſerved, that a ſmall kick on that part " does more hurt and wound honour than a cut on the head or face, or a " ſtab, or a ſhot of a piſtol, on any other part of the body."

1075.—*By this, what cheats you are, we find,*
That in your own concerns are blind—

Aſtrologers, ſays Agrippa, while they gaze on the ſtars for direction, fall into ditches, wells, and goals.——The crafty Tiberius, not content with a promiſe of empire, examined the aſtrologer concerning his own horoſcope, intending to drown him on the leaſt appearance of falſehood. But Thraſyllus was always too cunning for him: he anſwered the firſt time, " that he perceived himſelf at that inſtant to be in imminent danger;" and afterwards, " that he was deſtined to die juſt ten years before the emperor himſelf." Tacit. Ann. vi. 21. Dio lviii. 27.

1087.—*Firſt, he expounded both his pockets,*
And found a watch with rings and lockets—

To negotiate between the robber and the robbed, was certainly the moſt profitable part of the aſtrologer's buſineſs.

1092.— ——— *with other knacks—*

That is, marks or ſigns belonging to the aſtrologers art: from the Anglo-Saxon cnapan to know, or underſtand. Knack often ſignifies a bauble or play-thing, a child's ball is called a knack. The Gloſſariſt on Douglas ſays, " We (the Scots) uſe the word knack for a witty expreſſion, or action: a knacky man, that is a witty facetious man, which may come from the Teutonic, ſchnaike facetiæ." The verb to knack, in Douglas, ſignifies to mock.

1093.—*Of Booker's, Lilly's, Sarah Jimmers—*

John Booker was born at Mancheſter, and a great aſtrologer. Lilly has frequently been mentioned. Sarah Jimmers, called by Lilly, Sarah Skilhorn, was a great ſpeculatrix.

1094.—*And blank ſchemes to diſcover* nimmers—

i. e. thieves: from the A.S. niman rapere, though it generally ſignifies pick-pockets, private ſtealers.

1095.—*A moon dial with Napier's bones—*

Lord Napier of Scotland, was author of an invention for caſting up any ſums or numbers by little rods which being made of ivory were called Napier's bones. He firſt diſcovered the uſe of logarithms in trigonometry, and made it public in a work printed at Edinburgh 1614.—An inſtance of ingenuity which ſhould never be mentioned without a tribute of praiſe. His lordſhip was one of the early members of the Royal Society, before its incorporation, whom the poet takes frequent occaſions to banter.

1107.—*But Sidrophel, as full of tricks*
As rota-men of politics—

Mr. James Harrington, ſometime in the ſervice of Charles I. drew up and printed a form of popular government, after the king's death, entitled the Commonwealth of Oceana. He endeavoured likewiſe to promote his ſcheme by public diſcourſes, at a nightly club of ſeveral curious gentlemen, Henry Nevil, Charles Wolſeley, John Wildman, Doctor, afterward Sir William Petty, who met in New Palace-yard, Weſtminſter. Mr. Henry Nevil propoſed to the houſe of commons, that a third part of

its members ſhould rote out by ballot every year, and be incapable of re-election for three years to come. This club was called the Rota. Swift, Conteſts in Athens and Rome, ch. v. p. 74. note.

1113.—*Before the ſecular prince of darkneſs—*

The conſtable who governs and keeps the peace at night.

1115.—*And, as a fox with hot purſuit—*

Olaus Magnus has related many ſuch ſtories of the foxes cunning: his imitating the barking of a dog; feigning himſelf dead; ridding himſelf of fleas, by going gradually into the water with a lock of wool in his mouth, and when the fleas are driven into it, leaving the wool in the water; catching crab-fiſh with his tail, which the author avers for truth on his own knowledge. Ol. Mag. Hiſt. l. 18.

1121.—*Not out of cunning, but a train*
Of atoms juſtling in his brain—

The antient atomic philoſophers, Democritus, Epicurus, &c. held that ſenſe in brutes, and cogitation and volition in men, were produced by impreſſion of corporeal atoms on the brain.—Carteſius allowed no ſenſe nor cogitation to brutes. He ſuppoſed that ſenſitive principles were immaterial as well as rational ones, and therefore concluded that brutes could have no ſenſe, unleſs their ſenſitive ſouls were immaterial and immortal ſubſtances. Antonius Magnus, another Frenchman, publiſhed a book near the author's time, De carentiâ ſenſûs et cognitionis in brutis ——But the author perhaps meant to ridicule Sir Kenelm Digby, who relates this ſtory of the fox, and maintains that there was no thought nor cunning, but merely a particular diſpoſition of atoms.

1126.—*To feign himſelf in earneſt ſlain—*

The reader may recollect the very humourous circumſtances of Falſtaff's counterfeited death. Shakeſpear, Firſt Part of Henry IV. act 5.

1137.—*Had croſs-examin'd both our hoſe—*

Trunk-hoſe, with pockets to them.

1151.—*But rather leave him in the lurch—*

The different ſects of diſſenters left each other in the lurch, whenever an opportunity offered of promoting a ſeparate intereſt.

1152.—*Thought he, he has abus'd our church—*

This and the following lines have been produced by ſome as an argument to prove that the poem was enigmatical and figurative, but it only proves that Hudibras repreſents the preſbyterians, and Ralpho the independents.

1158.—*And their conventions prov'd* high places—

That is corruptions in diſcipline.—Rank popery and idolatry.

1167.—*He muſt, at leaſt, hold up his hand—*

Culprits, when they are tried, hold up their hands at the bar.

1169.—*Who, by their ſkill in* palmiſtry—

From palma. Alluding to the method of telling fortunes by inſpection of lines in the palm of the hand.

1171.—*And make him glad to read his leſſon,*
Or take a turn for't at the ſeſſion—

That is, claim the benefit of clergy, or be hanged.——Tom Naſh,* a writer of farces in Queen Elizabeth's reign, who died before the year 1606, is ſuppoſed by Dr. Farmer to ſatirize Shakeſpear for want of learning, in the following words: I leave, ſaith he, all theſe to the mercy of their mother-tongue, that feed on naught but the crumbs that fall from the tranſlator's trencher, that could ſcarcely latinize *their neck verſe*, if they ſhould have neede.—Dr. Lodge calls Naſh our true Engliſh Aretene: and John Taylor, the water poet, makes an oath by ſweete ſatyriche

* This Tom Naſh ſhould not be confounded with Thomas Naſh, barriſter, of the Inner Temple, who is buried in that church, and has the following inſcription:

Depoſitum Thomæ Naſh generoſi honeſta orti familia in agro Vigornienſi viri charitate humilitate eximii et mire manſueti Græce Latine Gallice et Italice apprime docti plurium (quos ſcripſit tranſtulit elucidavit edidit) librorum authoris jure amplectandi interioris templi annos circiter 30 repagularis non ſolidi minus quam ſynceri

Tho. Naſh obiit 25°. Auguſti 1648.

I have never ſeen any of his works, but am informed that the School of Potentates, tranſlated from the Latin, with obſervations, in octavo 1648, was his, and that he probably wrote the fore-fold diſcourſe in quarto 1632. He was a zealous royaliſt, contrary to the ſentiments of his two brothers; the eldeſt a country gentleman in Worceſterſhire of conſiderable eſtate from whom the editor is deſcended, was very active in ſupporting the parliament cauſe, and the government by Cromwell. The younger brother commanded a troop of horſe, in the parliament ſervice, was member of parliament for the city of Worceſter, and an active juſtice of peace under the protector: the family quarrel on political accounts, and which was carried on with the greateſt animoſity, and moſt earneſt deſire to ruin each other, together with the decline of the king's affairs, and particularly the execution of his perſon, ſo affected the ſpirits of Mr. Thomas Naſh, that he determined not long to ſurvive it.——The editor hopes the reader will excuſe this periautology and account of his great grand-father, and his two younger brothers:—he at this day feels the effects of their family quarrels and party zeal.

Naſh his urne: his works, in three volumes quarto, were printed 1600, and purchaſed for the royal library, at an auction in Whitehall, about the year 1785 for thirty pounds.

1190.—*And beat, at leaſt, three lengths, the wind—*

——— volucremque fuga prævertitur Eurum.

Agente nimbos ocyor Euro.

EPISTLE TO SIDROPHEL.

THIS epiſtle was not publiſhed till many years after the preceding canto, and has no relation to the character there deſcribed. Sidrophel, in the poem, is a knaviſh fortune-teller, whoſe ignorance is compenſated by a large ſhare of cunning. In the epiſtle he is ignorant indeed, but the defect is made up by conceitedneſs, aſſurance, and a ſolemn exterior. It ſhould ſeem that Mr. Butler had received an affront or injury from ſome perſon of moderate abilities, who had obtained notwithſtanding a reſpectable ſituation, and ſtood high in the opinion of the world: and that he addreſſed the offending party by the title of Sidrophel, becauſe he had already applied this name to a vain pretender to ſcience, and had already made it contemptible. The ſtyle is ſerious, the remarks are pointed and ſevere; and the author does not hold up the character here in his uſual way, as an object of ridicule, but gravely upbraids the man as a credulous aſſuming liar, in a manner that more reſembles the acrimony of Juvenal, than the delicacy of Horace.——I could wiſh that this epiſtle had been conſigned to oblivion, or elſe publiſhed in ſome other part of his works. But it has appeared ſo long in this place, that I have not thought myſelf at liberty to reject it.

3.—*Without trepanning of your ſkull*—

A chirurgical operation to remove part of the ſkull when it preſſes upon the brain. It is ſaid to have reſtored the underſtanding, and was propoſed as a remedy for the diſorder with which Dean Swift was afflicted.

9.—*Is't poſſible that you, whoſe ears*
Are of the tribe of Iſſachar's—

Alluding to Geneſis xlix. 14. Iſſachar is a ſtrong aſs.

21.—*Or your new nick-nam'd old invention,*
To cry green-haſtings with an engine—

Green-haſtings was a well-known apple formerly, though not mentioned in Philips's cider: Winter-haſtings is a well known pear. Duſtmen and news-carriers in London ſound a trumpet or ring a bell, to avoid a continual exertion of the voice. May not this paſſage point at the improvement of the ſpeaking-trumpet newly invented by Sir Samuel Morland?

24.—*And torn your drum-heads with the ſound—*

Drum-heads, that is, the drum of your ears.

27.—*Perſuade yourſelf there's no ſuch matter—*

i. e. is it poſſible that you ſhould *perſuade yourſelf.*

35.—*Nor* bray'd *ſo often in a mortar—*

From the Saxon word bpacan to pound or grind. "Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtle, yet will not his fooliſhneſs depart from him." Prov. xxvii. 22.——Anaxarchus was pounded in a mortar by order of Nicocreon tyrant of Cyprus.

Aut ut Anaxarchus pilâ minuaris in altâ
Jactaque pro ſolitis frugibus oſſa ſonent.

Ovid. in Ibin. 571.

Some of the primitive martyrs were ground in mills; as Victor of Marſeilles under Maximian. "Martyrem toto mox corpore rotatu celeri conterendum piſtoriæ moli ſupponunt: Tunc electum Dei frumentum ſine miſeratione conteritur." Paſſio Victoris Maſſilienſis, apud Colomeſii opera, p. 729.——St. Ignatius, perhaps, alludes to this ſpecies of puniſhment in his epiſtles to the Romans, ch. 4. σιτος ειμι θεϐ και δι ὀδοντων θηριων αληθομαι, ινα καθαρος αρτος ευρεθω τϐ χριστϐ. Again, αλητμοι ολϐ τϐ σωματος. Ibid.——And I have little doubt but the words Αρταμων αλητμοι, in Eunapius's Life of Maximus, p. 83, Genev. ed. which have given the critics ſo much trouble, relate to a ſimilar act of cruelty.

36.—*Can teach you wholeſome ſenſe and* nurture—

Nurture here means breeding, or good manners. Thus Chaucer in his Reves Tale, line 3965.

What for hire kinrede, and hire nortelrie,
That ſhe had lerned in the nonnerie.

39.—*Can no tranſfuſion of the blood,*
That makes fools cattle, do you good—

In the laſt century ſeveral perſons thought it worth their while to transfuſe the blood of one living creature into the veins of another; and, if we may believe their account, the operation had good effects. It has even been performed on human ſubjects. Dr. Mackenzie has deſcribed the proceſs in his hiſtory of health, p. 431. he ſeems to think that the transfuſion of blood had not a fair trial, and that the experiments might have been puſhed farther. Dr. Lower and others countenanced this practice. Sir Edmund King, a favourite of Charles II, was among the philoſophers of his time, who made the famous experiment of transfuſing the blood of

one animal into another. See Phil. Tranſ. abr. iii. 224, and the additions and corrections to Pennant's London. His picture is in the college of phyſicians.—Shadwell ridicules this practice in his Virtuoſo, where Sir Nicholas Gimcrack relates ſome experiments of this transfuſion and their effects. The lines from v. 39 to 59 allude to various projects of the firſt eſtabliſhers of the Royal Society. See Birch's hiſtory of that body, vol. i. 303, vol. ii. 48, 50, 54, 115, 117, 123, 125, 161, 312. See alſo Ward's Greſham Profeſſors, p. 101, 273.—" That makes fools cattle," i. e. more valuable at leaſt than they were before: or perhaps makes them greater fools than they were before.

41.—*Nor putting pigs to a bitch to nurſe,*
To turn them into mongrel curs—

As a note on theſe lines, a curious ſtory is told from Giraldus Cambrenſis, of a ſow that was ſuckled by a bitch, and acquired the ſagacity of an hound or ſpaniel. See Butler's Remains, vol. i. p. 12.

45.—*Can all your critical intrigues,*
Of trying ſound from rotten eggs—

On the firſt eſtabliſhment of the Royal Society, ſome of the members engaged in the inveſtigation of theſe and ſimilar ſubjects. The ſociety was incorporated July 15, 1662.

57.—*And like your whimſy'd chariots—*

I know not the ſcheme propoſed by the ſociety, perhaps the chariot to go with legs inſtead of wheels, as mentioned before; or perhaps they might hope to introduce the famous chariot of Stevinus, which was

moved by ſails, and carried twenty-eight paſſengers, among whom were Prince Maurice, Buzanval, and Grotius, over the ſands of Scheveling, fourteen Dutch miles in two hours, as Grotius himſelf affirms.

58.—*The boys to courſe you without law—*

That is, to follow you cloſe at the heels: to give law among ſportſmen is to let the creature hunted run a conſiderable way before the dogs are ſuffered to purſue.—See Remains.

59.—*As if the art you have ſo long*
Profeſs'd, of making old dogs young—

See Butler's Genuine Remains, vol. ii. p. 188. His want of judgment inclines him naturally to the moſt extravagant undertakings, like that of "making old dogs young: ſtopping up of words in bottles, &c."

73.—*Know more of any trade b' a hint,*
Than thoſe that have been bred up in't—

Printing was invented by a ſoldier, gun-powder by a monk, and ſeveral branches of the clothing trade by a biſhop: this is ſaid agreeable to the vulgar notion concerning Biſhop Blaze, the patron ſaint of the wool-combers. But he obtained that honour, not on account of any improvements he made in the trade, but becauſe he ſuffered martyrdom by having his fleſh torn by carding irons. See the Martyrology for the third of February.

81.—*Hence 'tis that 'cauſe y' have gain'd o' th' college—*

Though the Royal Society removed from Greſham College on account of the fire of London, it returned there again 1674, being the year in which this epiſtle was publiſhed.

91.—*No, though y' have purchas'd to your name*
In hiſtory ſo great a fame—

I am inclined to think that the character of Sidrophel, in this epiſtle, was deſigned rather for Sir Paul Neile than for Lilly, or perhaps has ſome ſtrokes at both of them, notwithſtanding the printed note of Dr. Grey. The poet ſeems to allude to Sir Paul in the eighty-ſixth line, as he had before done to Sir Samuel Luke. Sir Paul had offended Mr. Butler, by ſaying that he was not the author of Hudibras: or perhaps Sir Poll here might allude to Sir Politick Would-be, in Ben Johnſon's Volpone.—In hiſtory, ſome hiſtorians as well as travellers have been famous for telling wonderful lies or ſtories: or perhaps a glance might be here intended at Sprat's Hiſtory of the Royal Society.—Mr. Thyer, in Butler's Remains, ſays he can aſſure the reader, upon the poet's own authority, that the character of Sidrophel was intended for a picture of Sir Paul Neile, who was ſon of Richard Neile, (whoſe father was a chandler in Weſtminſter) who, as Anthony Wood ſays, went through all degrees and orders in the church, ſchoolmaſter, curate, vicar, &c. &c. and at laſt was archbiſhop of York. Sir Paul was one of the firſt eſtabliſhers of the Royal Society; which ſociety, in the dawn of ſcience, liſtening to many things that appeared trifling and incredible to the generality of the people, became the butt and ſport of the wits of the times. Browne Willis, in his Survey of York Cathedral,

ſays that Archbiſhop Neile left his ſon Sir Paul Neile executor, whom, though he left rich, (as he did his wife 300l. a year for her life) yet he ſoon run it out, without affording his father a grave-ſtone.

95.—*That ev'ry ſtrange prodigious tale,*
Is meaſur'd by your German ſcale—

All incredible ſtories are now meaſured by your ſtandard. One German mile is equal to four miles Engliſh or Italian.

NOTES.

PART III. CANTO I.

6.—*Diſdains to* render in *his ſuit*—

That is, ſurrender, or give up: from the French.

15.—*And more untoward to be won,*
Than, by Caligula, the moon—

This was one of the extravagant follies of Caligula. "Caius noctibus quidem plenam fulgentemque lunam invitabat aſſiduè in amplexus, atque concubitum." Suetonius, in vitâ C. Calig. ſect. 22.

19.—*When only by themſelves they 're hindred,*
For truſting thoſe they made their kindred—

The meaning is, that when men have flattered their miſtreſſes extravagantly, and declared them to be poſſeſſed of accompliſhments more than human; they muſt not be ſurpriſed if they are treated in return with that diſtant reſerve, which beings of a ſuperior order may rightly exerciſe toward inferior dependent creatures: nor have they room for complaint, ſince the injury which they ſuſtain is an effect of their own indiſcretion.

27.—*Leap'd headlong int' Elyſium,*
Through th' windows of a dazzling room—

Drowned themſelves. Objects reflected by water appear nearly the ſame as when they are viewed through a window: or through the windows of a room ſo high from the ground that it dazzles one to look down from it. Thus Juvenal, Sat. vi. v. 31. Altæ caliganteſque feneſtræ, which Holyday tranſlates dazzling high windows. Ηλατ' αΦ υψηλε τειχεος εις Αιδην, Callimachus. Where Αιδην does not mean hell, but the place of departed ſouls, comprehending both Elyſium and Tartarus.

43.—*And us'd as only antique philters,*
Deriv'd from old heroic tilters—

The heroes of romance endeavoured to conciliate the affections of their miſtreſſes by the fame of their illuſtrious exploits. So was Deſdemona won. Shakeſpear's Othello, act i.

She lov'd me for the dangers I had paſt.

51.—*Who might, perhaps, reduce his cauſe*
To th' ordeal trial of the laws—

Ordeal comes from the Anglo-Saxon ordal, which alſo is derived from the Teutonic, and ſignifies judgment. The methods of trial by fire, water, or combat, were in uſe till the time of Henry III. and the right of exerciſing them was annexed to ſeveral lordſhips or manors. At this day, when a culprit is arraigned at the bar, and aſked how he will be tried, he is directed to anſwer, "by God and my country," by the verdict or ſolemn opinion of a jury. "By God only," would formerly have meant the ordeal, which referred the caſe immediately to the divine judgment.

55.—*And if they cannot read one verſe*
I' th' pſalms, muſt ſing it, and that's worſe—

When perſons claimed the benefit of clergy, they were required to read a verſe in the bible, generally in the pſalms. It was uſual too for the clergyman who attended an execution, to give out a pſalm to be ſung. So that the common people ſaid, if they could not read their neck verſe at ſeſſions, they muſt ſing it at the gallows.

61.—*To anſwer, with his* veſſel, *all—*

In this term the ſaints unwittingly concurred with the grave old philoſophers, who termed the body σκευος.

85.—*And cut whole giants into fitters—*

Some editions read fritters, but the corrected one of 1678, has fitters, a phraſe often uſed by romance writers, very frequently by the author of Romant of Romants. Our author joins with Cervantes in burleſquing the ſubjects and ſtyle of Romances.

93.—*So Spaniſh heroes, with their lances,*
At once wound bulls and ladies' fancies—

The bull-feaſts at Madrid have been frequently deſcribed. The ladies take a zealous part at theſe combats.

113.—*Both might have evidence enough*
To render neither halter-proof—

The mutual accuſations of the knight and Sidrophel, if eſtabliſhed, might hang both of them.—Halter-proof is to be in no danger from an

halter, as muſket-proof in no danger from a muſket: to render neither halter-proof, is to render both in danger of being hanged.

123.—*Without all poſſible evaſion,*
But of the riding diſpenſation—

Ralpho conſiders that he ſhould not have eſcaped the whipping intended for him by the knight, if their diſpute had not been interrupted by the riding ſhew, or ſkimmington.

130.—*The ſquire concurr'd to abandon him,*
And ſerve him in the ſelf-ſame trim—

The author has long had an eye to the ſelfiſhneſs and treachery of the leading parties, the preſbyterians and independents. A few lines below he ſpeaks more plainly:

In which both dealt as if they meant
Their party ſaints to repreſent;
Who never fail'd upon their ſharing
In any proſperous arms-bearing,
To lay themſelves out to ſupplant
Each other couſin-german ſaint.

The reader will remember that Hudibras repreſents the preſbyterians, and Ralpho the independents: this ſcene therefore alludes to the manner in which the latter ſupplanted the former in the civil war.

135.—*His firm and ſtedfaſt reſolution,*
To ſwear her to an execution—

To ſwear he had undergone the ſtipulated whipping, and then demand the performance of her part of the bargain.

137.—*To pawn his inward ears to marry her—*

His honour and conſcience, which might forfeit ſome of their immunities by perjury, as the outward ears do for the ſame crime in the ſentence of the ſtatute law.

154.—*The ſprucer to accoſt and board her—*

Thus Hamlet in Shakeſpear:

Tell me her father's name, and 'tis enough,
For I will board her———

159.— ——— *after longees—*

That is, after darting himſelf forward, as fencers do when they make a thruſt.

162.—*He ſtroak'd his beard, and thus he ſaid—*

Nec tamen ante adiit, etſi properabat adire,
Quam ſe compoſuit, quam circumſpexit amictus,
Et finxit vultum; et meruit formoſa videri;
Tunc ſic orſa loqui.

Ovid. Metam. l. 4. l. 317.

Thus Cleveland, in his poem on the Mixt Aſſembly, p. 43.

That Iſaac might go ſtroke his beard, and ſit
Judge of εις αδε and elegerit.

In Sir Philip Sidney's Arcadia, lib. iii. p. 349. And now, being come within compaſs of diſcerning her, he began to frame the lovelieſt countenance that he could; ſtroking up his legs, ſetting up his beard in due order, and ſtanding bolt upright—

183.—*Which, like your votary, to win,*
I have not ſpar'd my tatter'd ſkin—

Roman catholics uſed to ſcourge themſelves before the image of a favourite ſaint.

187.—*Quoth ſhe, I do remember* once—

The lady here with affected drollery ſays *once*, as if the event had happened ſome time before, though in reality it was only the preceding day.

188.—*I freed you from th' enchanted ſconce—*

From the ſtocks.

190.—*To bind your back* to th' good *behaviour—*

It ſhould ſeem a better reading would be, as in the later editions, to bind your *back to 'ts* good behaviour.

209.—*And to be ſummon'd to appear*
In th' other world 's illegal here—

Alluding to the famous ſtory of Peter and John de Carvajal, who, being unjuſtly condemned for murder, and taken for execution, ſummoned the King, Ferdinand the Fourth of Spain, to appear before God's tribunal in thirty days. The king laughed at the ſummons; but, though he remained apparently in good health on the day before, he died on the thirtieth day.——Mariana ſays, there can be no doubt of the truth of this ſtory.

214.—*Between this world, and hell, and heaven—*

That is, between this world and the next, or a future ſtate. Men have dealings without any ſcruple in both at the ſame time; that is, they are not ſo completely good as not to have ſome concern for this, nor yet ſo completely wicked as not to have ſome for the next: they have an equal abhorrence at the thoughts of quitting this world for the next, of forſaking their manner of living on account of their belief of a future ſtate: or quitting the next world for this, that is, of forſaking their belief of a future ſtate on account of their enjoyments of this world.

221.—*For that, quoth he, 'tis rational,*
They may be accountable in all—

That is, as to that, it ſtands to reaſon that men may be accountable in this world, and in the next.

225.—*That all that we determine here*
Commands obedience every where—

He ſeems at no loſs for an application of a text in ſcripture, "whatſoever ye ſhall bind on earth, ſhall be bound in heaven."

227.—*When penalties may be commuted—*

The knight argues that, ſince temporal puniſhments may be mitigated and commuted, the beſt ſecurities for truth and honeſty are thoſe expectations which affect man in his ſpiritual ſtate.

247.—*With evil ſpirits, as you know,*
Who took my ſquire and me for two—

For two evil and delinquent ſpirits.

252.—*Loud as the Stentrophonic voice—*

Thus Homer, Iliad v. 785.

Στεντορι εισαμενη μεγαλητορι χαλκεοφωνω.

And Juv. Sat. xiii, 113.

Tu miſer exclamas, ut Stentora vincere poſſis.

The ſpeaking trumpet was a little before the publication of this canto much improved by Sir Samuel Moreland, one of the firſt eſtabliſhers of the Royal Society.

260.—Where *thou 'adſt ſo great a prize at ſtake—*

The later editions, perhaps with more propriety, read, *when thou 'adſt.* But *where* in old authors means whereas.

264.—" *Time is, time was,*" *and there it ceas'd—*

This alludes to the well known ſtory of the brazen head.

277.—*In raptures of Platonic laſhing,*
And chaſte contemplative bardaſhing—

The epithets chaſte and contemplative are uſed ironically. See Genuine Remains, vol. i. 69. and vol. ii. 352. Dr. Bulwar, in his Artificial Changeling, p. 209, ſays, the Turks call thoſe that are young, and have no beards, bardaſſes: that is, ſodomitical boys.

279.—*When facing haſtily about,*
To ſtand upon my guard and ſcout—

Sir Samuel Luke was ſcout-maſter.

282.—*And th' underwitch his Caliban—*

See Shakeſpear's Tempeſt.

287.—*Call'd thrice upon your name—*

Bantering the romance writers, whoſe heroes frequently invoke their miſtreſſes.

——— numero Deus impare gaudet.
Virg. Eclog. viii.

289.—*Who now transform'd himſelf t' a bear,*
Began to roar aloud, and tear;
When I as furiouſly preſs'd on,
My weapon down his throat to run,
Laid hold on him; but he broke looſe,
And turn'd himſelf into a gooſe—

Thus Ovid. Metam. lib. viii. 732.

Nam modo te juvenem, modo te videre leonem:
Nunc violentus aper: nunc, quem tetigiſſe timerent
Anguis eras; modo te faciebant cornua taurum,
Sæpe lapis poteras, arbor quæque ſæpe videri.

When I as furiouſly: ſome editions read perhaps better, When as I furiouſly.

307.—*It roar'd out, O! hold, for pity, ſir!*
I am too great a ſufferer—

O! for pity! is a favourite expreſſion of Spencer.——Polydore, in Virgil Æn. iii. 41. ſays

Quid miſerum, Ænea, laceras? jam parce ſepulto?
Parce pias ſcelerare manus.———

310.—*But conjur'd into a worſe caprich—*

That is, whim, fancy, from the Italian capricio.

319.—With cow-itch, or cowage: is a plant from the Eaſt Indies, the pod of which is covered with ſhort hairs: if theſe hairs are applied to the ſkin, they cauſe an itching for a ſhort time; they are often uſed by young people to teaze one another with.

321.—*Make leachers and their punks with dewtry—*

Dewtry, or datura, is a plant, growing chiefly in the Eaſt Indies, whoſe ſeeds and flowers have an intoxicating quality. They who are ſkilled in the management of this drug, can, it is ſaid, proportion the doſe of it ſo as to ſuppreſs the ſenſes for any particular number of hours.——The Abyſſinians likewiſe have an herb, called by the Caffres Banquini, and by the Portugeſe Dutra, which, if taken in meat or drink, produces a ſtupor, and continues it for the ſpace of twenty-four hours. See Lobo's Voyage to Abyſſinia, Diſſertation on the Eaſtern Side of Africa, p. 226.——Duncan gave wine, and bread ſteeped in the juice of this herb (which ſome ſuppoſe to be the ſtramonium) to Iveno, king of Norway, and by the

effect of it preſerved the town of Bartha, in Scotland, from his attacks. Buchannan, Hiſt. Scot. lib. vii.——Among the inquiries recommended by Sir Robert Moray, and ſent by the Royal Society to Sir Philiberto Vernatti, reſident in Batavia, are the following: "Whether the Indians can ſo prepare that ſtupifying herb datura, that they make it lie ſeveral days, months, years, according as they will have it, in a man's body, without doing him any hurt, and at the end kill him, without miſſing half an hour's time? Whether thoſe that be ſtupified by the juice of this herb, are recovered by moiſtening the ſoles of their feet in fair water?" See Spratt's Hiſtory of the Royal Society, p. 161. and 162.——"Henr. Salmuthus Comm. in nova reperta Pancirolli, lib. i. tit. 1. Daturam appellat dutroam; et ex floribus, ait, bulbi quandam ſpeciem oriri, in quo nuclei ſunt, melonum ſemini ſimiles, qui cibo potionique permixti utentis cerebrum pervadunt, ac ſtultitiam quandam cum riſu continuo, abſque alio ſenſu, aut ulla rerum notitia, excitent, tandemque ſomnum inducant. —Addit ex Chriſtopheri a Coſta, lib. de aromat. cap. de datura, Indorum Luſitanorumque uxores nucleos eos ſubinde ignaris maritis exhibere, ac deinde, ipſis ſpectantibus ac ridentibus, ſecurè adulteris ſui copiam facere: ex ſomno vero excitatos nullius rei meminiſſe, ſed ſopore tantum levi ſe correptos fuiſſe ſibi imaginari." Henricus Meibomius de cereviſiis veterum. cap. 23. Meminit Garſias ab horto hiſt. plant. novi orbis, lib. ii. c. 24. floris et ſeminis herbæ, quam daturam vocat, colorem roris marini æmulantis. Eum ait potui ciboque injectum, et aſſumptum, homines mente quodammodo alienare, et in riſum ſolvere, atque amentes veluti et ebrios facere. Gronov. Antiq. Græc. ix. p. 606.

322.—*Commit phantaſtical advowtry*—

Advowtry ſignifies the ſame with adultery. The word is uſed by Lord Bacon, in his Life of Henry VII. "Maximilian Duke of Bur-

gundy ſpake all the evil he could deviſe of Charles the French king, ſaying, that he was the moſt perfidious man upon earth, and that he had made a marriage compounded between an *advowtry* and a rape. The ſenſe of the paſſage is, make lewd old fellows, that are paſt actual, commit, by means of dewtry, imaginary adultery.

323.—*Bewitch hermetic men to run*
Stark ſtaring mad with manicon—

Alchymiſts, who pretend to things beyond the power of art. See a long character of the hermetic philoſopher, full of wit and learning. Butler's Remains, vol. ii. p. 225.—Manicon is an herb ſo called from its power of cauſing madneſs. Banquo, in Shakeſpear's Macbeth, ſeems to allude to it when he ſays,

Were ſuch things here as we do ſpeak about?
Or have we eaten of the inſane root,
That takes the reaſon priſoner?——Act I.

Meibomius de cereviſii, xxiii. 10. Eſt in eodem cenſu ſtrychum, ſive manicum, ſive halycacabum, quæ interdum confundunt auctores. De eo Theophraſtus hiſt. plant. ix. 12. ait drachmæ pondere potum efficere παιζειν τινα και δοκειν εαυτω καλλιστον. Plinius xxi. 31. ex eo luſum gigni, ſpecieſque vanas imagineſque conſpicuas obſervari, affirmat. Dioſcorides iv. 72. ait eandem herbam potam Φαντασιας αποτελειν ου αηδεις.

325.—*Believe mechanic virtuoſi*
Can raiſe them mountains in Potoſi;
And ſillier than the antic fools,
Take treaſure for an heap of coals—

The poet here ridicules the alchymiſts for pretending to the power of tranſmuting metals, or turning baſer minerals into gold. In the moun-

tains of Potoſi are the rich mines belonging to the king of Spain. The credulous diſciples of theſe philoſophers our author calls *antick fools*. Antic, antick, or antique, becauſe the cheat began to be out of faſhion when Mr. Butler wrote this part of his book—ſoon after the reſtoration. Or perhaps by antick fools he might mean thoſe ſilly dreamers, among the antients, who gave occaſion to the proverb, "pro theſauro carbones," they dreamed of gold, but on examination found coals; it is frequently applied by Lucian. And Phædrus v. fab. vi. Ben Johnſon uſes the word antique in two ſenſes.—The laſt line is not clearly expreſſed. If it had been written, "for treaſure take an heap of coals," or "turn treaſure to an heap of coals," the meaning would have been more obvious.

329.—*Seek out for plants with ſignatures,*
To quack of univerſal cures—

Plants whoſe leaves reſemble the form of ſome or other of the vitals, or have marks or figures upon them repreſenting any cuticular affection, were thought to point out their own medicinal qualities. Thus wood-ſorrel was uſed as a cordial, becauſe its leaf is ſhaped like an heart. Liver-wort was given for diſorders of the liver. The herb dragon was employed to counteract the effects of poiſon, becauſe its ſtem is ſpeckled like ſome ſerpents. The yellow juice of the celandine recommended it for the cure of the jaundice. And Paracelſus ſaid, that the ſpots which appear on the leaves of the perſicaria maculoſa, proved its efficacy in the ſcurvy.

331.—*With figures, ground on panes of glaſs,*
Make people on their heads to paſs—

The multiplying glaſs, concave mirror, camera obſcura, and other inventions, which were new in our author's time, paſſed with the vulgar for enchantments; and as the law againſt witches was then in force, the exhibiters of theſe curioſities were in ſome danger of being ſentenced to Bridewell, the pillory, or the halter.

340.—*And hemp on wooden anvils forg'd,*
Which others for cravats have worn—

Petty rogues in Bridewell pound hemp to make ropes for hanging greater criminals.

347.—*For knights are bound to feel no blows*
From paltry and unequal foes—

According to the rules of knight-errantry. See Don Quixote (book iii. ch. i.) and romances in general.

351.—*Their horſes never give a blow,*
But when they make a leg and bow—

i. e. the courteous knight never ſtrikes his horſe, but when he ſtumbles; but Mr. T. B. gives it a different ſenſe, and thinks it alludes to the action of a horſe when the rider gives a blow on the head, ducking the head, and throwing out the leg, being not unlike an awkward bow.

355.—*Quoth he, for many years he drove*
A kind of broking-trade in love—

He tranſacted the buſineſs of intrigues; was a pimp.

371.—*But as an elf, the devil's valet,*
Is not ſo ſlight a thing to get—

William Lilly tells us he was fourteen years before he could get an elf, or ghoſt of departed witch. At laſt he found one in Lancaſhire, a country always famous for witches.——Thus Cleveland, p. 76.

Have you not heard the abominable ſport,
A Lancaſhire grand jury will report.

379.—For, *as ſome write, a witch's ghoſt—*

A better reading would be, *Now*, as ſome write.

392.—*Or Pharaoh's wizards could their ſwitches—*

See Exodus vii.

432.—*And ſtole his taliſmanique louſe—*

The poet intimates, that Sidrophel, being much plagued with lice, had made a taliſman, or formed a louſe in a certain poſition of the ſtars, to chaſe away this kind of vermin.

437.—*His flea, his morpion, and puneſe,*
He 'ad gotten for his proper eaſe—

The taliſman of a flea, a louſe, and a bug.

449.—*And did not doubt to bring the wretches*
To ſerve for pendulums to watches,
Which, modern virtuoſos ſay,
Incline to hanging every way—

The circular pendulums for watches were invented about our author's time by Dr. Hooke.

477.—For which,— that is, on which account.

480.—*Turn'd th' outſide of his eyes to white—*

The diſſenters are ridiculed for an affected ſanctity, and turning up the whites of their eyes: thus Ben Johnſon,

——— he called for a puritan——
That uſed to turn up the eggs of his eyes.

And Fenton in his poems,

Her eyes ſhe diſciplin'd preciſely right,
And when to wink, and how to turn the white.

485.—*Held up his affidavit hand—*

When any one takes an oath, he puts his right hand to the book, that is, the New Teſtament, and kiſſes it; but the covenanters, in ſwearing, refuſed to kiſs the book, ſaying it was popiſh and ſuperſtitious: they ſubſtituted the ceremony of holding up the right hand, which they uſed alſo in taking any oath before the magiſtrate. The Seceders in Scotland, who affect all the preciſeneſs of the old covenanters, I believe, ſtill adhere to this practice.

493.—*May dreadful earthquakes ſwallow down*
This veſſel, that is all your own.

The knight has made all needful proficiency in the art of equivocation. This poor devoted veſſel is—not the abject ſuitor, but—the lady herſelf.

496.—*Theſe reliques of your conſtant lover—*

Here the knight ſtill means the widow, but would have it underſtood of himſelf.

Troas, reliquias Danaum atque inmitis Achillei.
Virg. Æn. i. 30.

519.—*Provided that they paſs th' opinion,*
Of able juries of old women,
Who, us'd to judge all matter of facts
For bellies——

When a woman pretends to be pregnant, in order to gain a reſpite from her ſentence, the fact muſt be aſcertained by a jury of matrons.

534.—*Are like to prove but mere drawn battles—*

That is, no other than matter for mere *undeciſive* bickerings.

545.—*Quoth ſhe, there are no bargains driv'n,*
Nor marriages clapp'd up in heav'n—

The author alludes to Mark xii. 25. " For when they ſhall ariſe from the dead, they neither marry nor are given in marriage."

549.—Two things *that naturally preſs*—

That is, bargains and marriages.

551.—*Their bus'neſs there is only love,*
Which marriage is not like t' improve—

Plurimus in cœlis amor eſt, connubia nulla:
Conjugia in terris plurima, nullus amor.

553.—*Love, that's too generous t' abide*
To be againſt its nature ty'd;
For where 'tis of itſelf inclin'd
It breaks looſe when it is confin'd—

The widow's notions of love are ſimilar to thoſe of Eloiſe, ſo happily expreſſed by Pope:

Love, free as air, at ſight of human ties,
Spreads his light wings, and in a moment flies.

So Chaucer, in his Frankeleines Tale:

Love wol not be conſtrained by maiſtrie:
Whan maiſtre cometh, the god of love anon
Beteth his wings, and farewel he is gone.

Ælius Verus, according to Spartian, uſed to ſay, "Uxor dignitatis nomen eſt non voluptatis."

564.—*Where th' one is but the other's bail—*

That is, where if one of them is faulty, the other is drawn into difficulties by it, and the trueſt lover gives beſt ſecurity to ſuffer, or is likely to be the greateſt ſufferer.

565.—*Like Roman gaolers, when they ſlept,*
Chain'd to the priſoners they kept—

The cuſtom among the Romans was the ſame as among modern conſtables, to chain the right hand of the culprit to the left hand of the guard: Modus eſt, ut is qui in noxa eſſet, catenam manui dextræ alligatam haberet, quæ eadem milites ſiniſtram vinciret.

569.—*Marriage is but a beaſt, ſome ſay—*

Sir Thomas Brown, author of the Vulgar Errors, and Religio Medici, ſpeaks of the ultimate act of love as a folly beneath a philoſopher, and ſays, that he could be content that we might procreate like trees without conjunction. But, after writing this, he deſcended from his philoſophic dignity, and married an agreeable woman:

The ſtrong, the brave, the virtuous and the wiſe,
Sink in the ſoft captivity together.
Addiſon's Cato.

575.—*For what's inferr'd by* t' have *and* t' hold,
But ſomething paſt away and ſold—

An equivocation. The words "to have and to hold," in the marriage ceremony, ſignify "I take to poſſeſs and keep;" in deeds of conveyance their meaning is, "I give to be poſſeſſed and kept by another."

579.—*And at the beſt is but a mart,*
Between the one and th' other part,
That on the marriage-day is paid,
Or hour of death, the bet is *laid*— (thus in ſome editions.)

The poet's alluſions are ſometimes far-fetched and obſcure. Perhaps

he means, that each party expects to find a ſatisfaction in marriage; and if they are a little diſappointed when they come together, they will not fail to meet with it when they are ſeparated. Mart is marketing, or matter of purchaſe between the parties, who are only reimburſed the venture made, on the marriage day, or hour of death; and as to any thing elſe in marriage both parties are loſers, for they ſettle and give away their eſtates to ungot heirs; conſigning themſelves, like ideots and lunatics, to guardians and truſtees.——Mr. Butler generally purſues his ſubject as far as he can with propriety. But I do not know that we can juſtify the tranſition, in this ſpeech, from a lively vindication of the generous nature of love, to a long detail of the abuſes and evils of matrimony. He might wiſh for an opportunity of ſatirizing the vices of the times. Beſide, we learn, that he had ſuffered ſome inconveniences himſelf from an unfortunate marriage.

595.—*Tho' got b'* implicit *generation*—

Dr. Johnſon ſays, implicit ſignifies mixt, complicated, intricate, perplexed.

597.—*For which ſhe's fortified no leſs*
Than all the iſland with four ſeas—

The interpretation of the law was, that a child could not be deemed a baſtard, if the huſband had remained in the iſland, or within the four ſeas. See Butler's Remains, vol. i. p. 122.

603.—*More wretched than an ancient villain*—

The villains were a ſort of ſlaves, bound to perform the meaneſt and moſt laborious offices. They were appendages to the land, and paſſed

with it to any purchaſer: as the lord was not anſwerable for any thing done by his villain tenant, no more is the wife for any thing done by her villain huſband, though he is bound to juſtify and maintain all that his wife does by the bye. For which ſo many an injured huſband has ſubmitted to have his character run down in the courts, and ſuffer himſelf to be proved a cuckold on record, that he might recover damages from the adulterer.

616.—*All Johns of Stiles to Joans of Nokes—*

The poet makes the latter a female: they are names given in law proceedings to indefinitive perſons, like Caius and Titius in the civil law.

623.—*Will not allow the privileges,*
That beggars challenge under hedges—
Who, when they 're griev'd, can make dead horſes
Their ſpiritual judges of divorces—

The gipſies, it is ſaid, are ſatisfied of the validity of ſuch deciſions.

629.—*A ſlavery beyond enduring,*
But that 'tis of their own procuring—

Becauſe the ſtatutes are framed by men.

Ζευχθεις γαμοισιν ουκ ελευθερος γ' εσῃ
Νομιζε γῆμας δουλος ειναι τω βιω.

Brunck. Po. G. 224.

637.—*As ſome, whom death would not depart—*

Alluding to ſeveral reviews of the common prayer before the laſt, where it ſtood, 'til death us depart, and then altered, 'til death us do part.

639.—*Like Indian widows, gone to bed,*
In flaming curtains to the dead—

They burn themſelves on the funeral piles of their huſbands. "Mulieres vero in India, cum eſt cujuſvis earum vir mortuus, in certamen judiciumque veniunt quam plurimum ille dilexerit: plures enim ſingulis ſolent eſſe nuptæ. Quæ eſt victrix, ea læta, proſequentibus ſuis, una cum viro in rogum imponitur." Cicero, Tuſc. Diſputat. v. 27. Strabo ſays, they were obliged to do ſo by law, becauſe the women were wont to poiſon their huſbands: and of later times, thoſe women, who by any means evade the performance of it, are accounted infamous for the reſt of their lives.—By the Engliſh law, women who murder their huſbands are deemed guilty of petty treaſon, and condemned to be burnt. In India, when the huſband dies, and his corpſe burnt, his wives throw themſelves into the funeral pile: and it is pretended they do it out of affection; but ſome think the cuſtom was inſtituted to deter the wife from haſtening the period of her huſband's exiſtence.

645.—*To gain th' advantage of the ſet—*

Set, that is, game, a term at tennis.

648.—*Runs thro' all beaſts, and fiſh, and fowl—*

Pythagoras, according to Heraclides, uſed to ſay of himſelf, that he

remembered not only what men, but what plants and what animals his ſoul had paſſed through. And Empedocles declared of himſelf, that he had been firſt a boy, then a girl, then a plant, then a bird, then a fiſh.

655.—*That after burns with cold as much,*
As iron in Greenland does the touch—

Metals, if applied to the fleſh, in very cold climates, occaſion extreme pain. Mr. Butler, in his MS. common place book has quoted:

Ne tenues pluviæ, rapidive potentia ſolis
Acrior, aut Boreæ penetrabile frigus adurat.

Virg. Georg. i. 92.

See Johnſon on pſalm cxxi. 6, and his note.—That, i. e. the patient.

660.—*Becomes as hard and frail a lover—*

That is, becomes a lover as hard and frail as glaſs: for he melts in the furnace of deſire, but then it is like the melting of glaſs, which, when the heat is over, is but a kind of ice.

669.—*And widows, who have try'd one lover,*
Truſt none again 'till they 've made over—

Made over their property, in truſt, to a third perſon for their ſole and ſeparate uſe.

680.—*The croſs and pile for better or worſe—*

Whoſe tonge ne pill ne crouche maie hire.

J. Gower.

Here it ſignifies a mere chance, toſs up, heads or tails. This line con-

ſtitutes a ſentence, which is the accuſative caſe after the verb truſt, in this ſenſe, truſt the chance for happineſs or unhappineſs to gallantries, for which they take one another's word.

687.—*Still amorous, and fond, and billing,*
Like Philip and Mary on a ſhilling—

On the ſhillings of Philip and Mary, coined 1555, the faces are placed oppoſite, and pretty near to each other.

699.—*Which th' ancients wiſely ſignify'd,*
By th' yellow mantos of the bride—

The bride, among the Romans, was brought home to her huſband in a yellow veil, called flammeum. Thus Catullus, lix. 6.

Cinge tempora floribus
Suave-olentis amaraci:
Flammeum cape;

And Lucan, ii. 361.

Lutea demiſſos velarunt flammea vultus

The widow intimates, that the yellow colour of the veil was an emblem of jealouſy. The gall, which is of that colour, was conſidered as the ſeat of the evil paſſions. We learn from Plutarch's connubial precepts, that they who ſacrificed to Juno did not conſecrate the gall, but threw it beſide the altar: ſignifying that gall or anger ſhould never attend a marriage; but that the ſeverity of a matron ſhould be profitable and pleaſant, like the roughneſs of wine, and not diſagreeable and of a medicinal quality, like aloes.

702.—*Of clap and grincam of the mind—*

The later editions read crincam; either of them is a cant word denoting an infectious diſeaſe, or whimſical affection of the mind, applied commonly to love, lewdneſs, or jealouſy. Thus, in the manors of Eaſt and Weſt Enborne, in Berkſhire, if the widow by incontinence forfeits her free bench, ſhe may recover it again, by riding into the next manor court, backward, on a black ram, with his tail in her hand, and ſaying the following words:

Here I am, riding upon a black ram,
Like a whore as I am;
And for my crincum crancum,
Have loſt my bincum bancum.

Blount's Fragmenta Antiquitat. firſt ed. p. 144.

707.—*For tho' Chineſes go to bed,*
And lie-in, in their ladies ſtead—

In ſome countries, after the wife has recovered her lying-in, it has been the cuſtom for the huſband to go to bed, and be treated with the ſame care and tenderneſs.——Apollonius Rhodius, ii. v. 1013, ſays of the Tibarini in Pontus,

Τους δε μετ' αυτιν' επειτα Γενηταιο Διος ακρην
Γναμψαντες, σωοντο παρεξ Τιβαρηνιδα γαιαν,
Ενθ' επει αρ κε τεκωνται υπ' ανδρασι τεκνα γυναικες,
Αυτοι μεν στεναχουσιν ενι λεχεεσσι πεσοντες
Κραατα δησαμενοι ται δ' ευ κομεουσιν εδωδη
Ανερας, ηδε λοετρα λεχωια τοισι πενονται.

And Valerius Flaccus, v. 148.

Inde Genetæi rupem Jovis, hinc Tibarenum
Dant virides poſt terga lacus; ubi deſide mitra
Fœta ligat, partuque virum fovet ipſa ſoluto.

The hiſtory of mankind hath ſcarcely furniſhed any thing more unaccountable than the prevalence of this cuſtom. We meet with it in ancient and modern times, in the old world and in the new, among nations who could never have had the leaſt intercourſe with each other. In Purchas's Pilgrim, it is ſaid to be practiſed among the Braſilians. At Haerlem, a cambrick cockade hung to the door, ſhews that the woman of the houſe is brought to bed, and that her huſband claims a protection from arreſts during the ſix weeks of his wife's confinement. Polnitz Memoirs, vol. ii. p. 396.

711.—*Our green-men do it worſe, when th' hap—*

Raw inexperienced youths; or elſe the beaus and coxcombs of thoſe days, who might delight in green clothes. Or perhaps he means a new married couple. Shakeſpeare, in Hamlet, (act iv. ſc. 5.) ſays,

And we have done but GREENLY to interr him.

716.—*Or who imported the French goods—*

Nicholas Monardes, a phyſician of Seville, who died 1577, tells us, that this diſeaſe was ſuppoſed to have been brought into Europe at the ſiege of Naples, from the Weſt Indies, by ſome of Columbus's ſailors, who accompanied him to Naples on his return from his firſt voyage. When peace was there made between the French and Spaniards, the

armies of both nations had free intercourſe, and converſing with the ſame women, were infected by this diſorder. The Spaniards thought they had received the contagion from the French, and the French maintained that it had been communicated to them by the Spaniards. Guicciardin, in the end of his ſecond book, dates the origin of this diſtemper in Europe, at the year 1495. Dr. Gaſcoigne, as quoted by Anthony Wood, ſays he had known ſeveral perſons who died of it in his time. Naples was beſieged in the reign of our Henry VII. and Dr. Gaſcoigne lived in the time of Richard II. and Henry VI. his will was proved in the year 1457. The account of Monardes is erroneous in many particulars. Indeed, after all the pains which have been taken by judicious writers, to prove that this diſeaſe was brought from America, or the Weſt Indies, the fact is not ſufficiently eſtabliſhed. Perhaps it was generated in Guinea, or ſome other equinoctial part of Africa. Aſtruc, the beſt writer on this ſubject, ſays, it was brought from the Weſt Indies, between the years 1494 and 1496.

717.—*But health and ſickneſs b'ing all one,*
Which both engag'd before to own—

Alluding to the words of the marriage ceremony: ſo in the following lines, with their bodies bound to *worſhip*.

743.—*Finds all his having and his holding*
Reduc'd t' eternal noiſe and ſcolding;
The conjugal petard, that tears
Down all portcullices of ears—

The poet humorouſly compares the noiſe and clamour of a ſcolding wife, which breaks the drum of her huſband's ears, to the petard, or ſhort cannon, beating down the gates of a caſtle.

750.—*The female ſilk-worms ride the males—*

That is, the females, like ſilk-worms, gaudy reptiles.

755.—*By th' huſband mandrake, and the wife,*
Both bury'd, like themſelves, alive—

Ancient botaniſts entertained various conceits about this plant; in its forked roots they diſcovered the ſhapes of men and women; and the ſound which proceeded from its ſtrong fibres, when ſtrained or torn from the ground, they took for the voice of an human being; ſometimes they imagined that they had diſtinctly heard their converſation. The poet takes the liberty of enlarging upon theſe hints, and repreſents the mandrake huſband and wife quarrelling under ground;—a ſituation, he ſays, not more uncomfortable than that of a married pair continually at variance, ſince theſe, if not in fact, are virtually buried alive.——— In Columella, lib. x. we have, ſemihomines mandragoræ flores. The Hebrew word, in Geneſis, may be diſputed upon for ever: Benoit, the hiſtorian of the revocation of the edict of Nantz, thought it meant ſtrawberries. Chauſpié, v. Benoit.

764.—*Carv'd from th' original, his ſide—*

Thus Cleveland,

Adam, 'til his rib was loſt,
Had the ſexes thus engroſt.
When Providence our ſire did cleave,
And out of Adam carved Eve,
Then did men 'bout wedlock treat,
To make his body up complete.——

771.—*His body, that ſtupendous frame,*
Of all the world the anagram—

The world in a ſtate of tranſpoſition. Man is often called the microcoſm, or world in miniature. Anagram, is a conceit from the letters of a name tranſpoſed; though perhaps with more propriety we might read Diagram.

773.—*Is of two equal parts compact,*
In ſhape and ſymmetry exact,
Of which the left and female ſide,
Is to the manly right a bride—

In the ſympoſium of Plato, Ariſtophanes, one of the dialogiſts, relates, that the human ſpecies, at its original formation, conſiſted not only of males and females, but of a third kind, compoſed of two entire beings of different ſexes. This laſt rebelled againſt Jupiter; and for a puniſhment, or to render its attacks the leſs formidable in future, was completely divided. The ſtrong propenſity which inclines the ſeparate parts to a re-union, is, according to the ſame fable, the origin of love. And ſince it is hardly poſſible that the diſſevered moities ſhould ſtumble upon each

other, after they have wandered about the earth; we may, upon the ſame hypotheſis, account for the number of unhappy and diſproportionate matches which men daily engage in, by ſaying that they miſtake their proper halves.

785.—*That, in a mathematic line,*
Like thoſe in other heav'ns, join—

That is, that join inſenſibly in an imperceptible line, like the imaginary lines of mathematicians.——Other heavens, that is, the real heavens.

801.—*Which all her creatures, to a leaf,*
Or ſmalleſt blade of graſs, receive—

The ſexual differences of plants.

809.—*For what ſecures the civil life,*
But pawns of children, and a wife—

Qui liberos genuit, obſides fortunæ dedit.

817.—*For in what ſtupid age, or nation,*
Was marriage ever out of faſhion—

The general prevalence of matrimony, is a good argument for its uſe and continuance.

819.—*Unleſs among the Amazons,*
Or cloiſter'd friars, and veſtal nuns—

The Amazons were women of Scythian extraction, ſettled in Cappadocia, who, as Juſtin tells us, avoided marriage, accounting it no bet-

ter than ſervitude. Cloiſtered friars, ſo termed by the poet, becauſe they take a vow of celibacy like the veſtals in ancient Rome. The poor veſtal nuns muſt have a place in the catalogue.

821.—*Or ſtoics, who, to bar the freaks,*
And looſe exceſſes of the ſex—
Prepost'rously would have all women,
Turn'd up to all the world in common—

Diogenes aſſerted, that marriage was nothing but an empty name. And Zeno, the father of the ſtoicks, maintained that all women ought to be common, that no words were obſcene, and no parts of the body needed to be covered.

829.—*Until they graze and wear their clothes,*
As beaſts do, of their native growths—

i. e. ſuch intercommunity of women would be productive of the worſt conſequences, unleſs mankind were already reduced to the moſt barbarous ſtate of nature, and men become altogether brutes.

837.—*Had been but younger ſons 'o th' earth,*
Debarr'd it all but for our birth—

If there had been no matrimony, we ſhould have had no proviſion made for us by our fore-fathers; but, like younger children of our primitive parent the earth, ſhould have been excluded from every poſſeſſion. He ſeems to reflect obliquely upon the common method of diſtributing the properties of families ſo much in favour of the elder branches, the younger ſons not inheriting the land.

866.—*The ſame with thoſe in Lewkner's-lane—*

A ſtreet in the neighbourhood of Drury-lane or St. Giles's, inhabited chiefly by ſtrumpets.

867.—*But for the diff'rence marriage makes,*
'Twixt wives and ladies of the lakes—

Alluding to the old romance of Sir Lancelot and the Lady of the Lake. Mr. W.——But the corrected edition reads lakes in the plural number; and perhaps we may look for theſe ladies elſewhere, in the lagunes of Venice, certain ſtreets in Weſtminſter, or Lambeth Marſh, Bank-ſide, &c. &c.

869.—*Beſides the joys of place and birth*
The ſex's Paradiſe on earth—

Thus Mr. Pope,

For ſylphs, yet mindful of their ancient race,
Are, as when women, wond'rous fond of place.

Our poet, though vindicating the ladies and the happy eſtate of matrimony, cannot help introducing this ſtroke of ſatire: Baſtards have no place, or rank.

873.—*But rather than not go before,*
Abandon heaven at the door—

That is, not go to church at all, if they have not their right of precedence. Chaucer ſays of the wife of Bath, 451.

In all the pariſh wif ne was ther non,
That to the offring before here ſhulde gone,
And if ther did, certain ſo wroth was ſhe,
That ſhe was out of all charitee.

881.—*Where man brings nothing but the ſtuff*
She frames the wond'rous fabric of—

Various have been the attempts to explain the myſtery of generation. Ariſtotle, Harvey, Lewenhock, Drake, and Bartholine, have produced their different hypotheſes. But from farther diſcoveries in anatomy, ſupported by the ſtricteſt analogy throughout the animal and vegetable kingdoms, it appears that the female furniſhes the germ or ovum, which is only impregnated by the male: or, in the words of Mr. Hunter, the female produces a ſeed, in which is the matter fitted for the firſt arrangement of the organs of the animal, and which receives the principle of arrangement fitting it for action, from the male.

883.—*Who therefore, in a ſtrait may freely,*
Demand the clergy of her belly—

As benefit of clergy may be craved in ſome caſes of felony; ſo pregnant women, who have received ſentence of death, may demand or crave a reſpite from execution, till after they are delivered.

885.—*And make it ſave her the ſame way*
It ſeldom miſſes to betray—

As their big bellies betray their incontinence, ſo they ſometimes ſave their lives.

893.—*That makes no breach of faith and love,*
But rather, ſometimes, ſerves t'improve—
Amantium iræ, amoris integratio eſt.
Ter. And. iii. 3.
In amore hæc omnia inſunt vitia; injuriæ,
Suſpiciones, inimicitiæ, induciæ,
Bellum, pax rurſum.————Id. Eun. I. ſc. i. 14.

907.—*When thoſe who 're always kind or coy,*
In time muſt either tire or cloy—

Coy ſeems to be uſed, in the French ſenſe, for quiet or ſtill. It has this ſignification both in Chaucer and Douglas.

927.—*And paſſes fines on faith and love—*

That is, makes them irrevocable, and ſecures the title; as paſſing a fine in law does a conveyance or ſettlement.

935.—*And, like an anchorite, gives over*
This world, for th' heaven of a lover—

Mr. Butler, I hope, has now made amends for his former incivility. In this ſpeech the knight has defended the ladies, and the married ſtate, with great gallantry, wit, and good ſenſe.

941.—*Love's arrows are but ſhot at rovers—*

That is, ſhot at random, paſſim, temere.

951.—*But ſtrive to plunder, and convey,*
Each other, like a prize, away—

Quæ me furripuit mihi.——HORACE.

But ſuch writers as Petronius beſt explain the ſpirit of this paſſage, were it fit to be explained.——Transfudimus hinc et hinc labellis errantes animas.

959.—*For when the money's on the book,*
And all my worldly goods—but ſpoke—

Alluding to the form of marriage in the common prayer book, where the fee is directed to be put upon the book, and the bridegroom endows the bride with all his worldly goods.

972.—*But bawds to what before we own'd—*

That is, are procurers of the Miſs, our money, which we before owned.

987.—*That, when the time 's expir'd, the* drazels—

The mean low wretches, or draggle-tails. Drazels, I believe, means vagrants, from an old French word draſeler, a vagabond, draſer the ſame as vaguer: the words ſignify the ſame in Dutch.—Thus Warner, in his Albion's England:

Now does each drazel in her glaſs, when I was young I wot,
On holydays (for ſeldom elſe) ſuch idle time was got.

1003.—*That th' infant's fortune may partake,*
Of love too——

That is, the widow's children by a former huſband, that are under age, to whom the lover would be glad to be guardian, as well as have the management of the jointure. See line 1000.

1005.—*For theſe you play at purpoſes,*
And love your love with A's and B's;
For theſe at Beſte and l'Ombre woo,
And play for love and money too—

The widow, in theſe and the following lines, gives no bad ſketch of a perſon, who endeavours to retrieve his circumſtances by marriage, and practiſes every method in his power to recommend himſelf to his rich miſtreſs: he plays with her at queſtions and commands, endeavours to divert her with cards, puts himſelf in maſquerade, flirts her fan, talks of flames and darts, aches and ſufferings; which laſt, the poet intimates, might more juſtly be attributed to other cauſes.

1012.—*At ſucking of a vizard bead—*

Maſks were kept cloſe to the face, by a bead fixed to the inſide of them, and held in the mouth.

1013.—*How beſt t' accoſt us in all quarters,*
T' our queſtion, and command new garters—

At the vulgar play of queſtions and commands, a forfeiture often was to take off a lady's garter: expecting this therefore the lady provided herſelf with new ones.—Or ſhe might be commanded to make the gentleman a preſent of a pair of new garters.

1018.—*But in the art of love is* made—

That is, made uſe of, or practiſed.

1019.—*And when you have more debts to pay,*
Than Michaelmas and Lady-day—

Theſe are the two principal rent days in the year: unpleaſant days to the tenant, and not ſatisfactory to the landlord, when his debts exceed his rents.

1033.—*What graces muſt that lady have,*
That can from executions ſave!
What charms, that can reverſe extent,
And null decree and exigent!
What magical attracts, and graces,
That can redeem from ſcire facias!—

Here the poet ſhews his knowledge of the law, and law terms, which he always uſes with great propriety. Execution is obtaining poſſeſſion of any thing recovered by judgment of law.——Extent, the eſtimate of lands to their utmoſt value by the ſheriff, and jury, in order to ſatisfy a bond, or other engagement forfeited.——Exigent is a writ requiring a perſon to appear, it lies where the defendant in an action perſonal cannot be found, or any thing in the county, whereby he may be diſtrained.—— Scire facias, a writ to ſhew cauſe why execution of judgment ſhould not go out.

1067.—*His heart laid on, as if it try'd*
To force a paſſage through his ſide—

Εκτορι δ'αυτω θυμος ενι ςηθεσσι πατασσεν.

1086.—*As Ironſide, or Hardiknute—*

Two princes celebrated for their valour, in our hiſtories. The former lived about the year 1016, the latter 1037.

1131.—*But thoſe that trade in geomancy—*

A ſort of divination by clefts or chinks in the ground. Polydore Virgil de inventione rerum, ſuppoſes it to have been invented by the Magi of Perſia.

1141.—*By vent'ring only but to thruſt*
His head a ſpan beyond his poſt,
B' a gen'ral of the cavaliers
Was dragg'd thro' a window by th' ears—

A right honourable gentleman of high character,* now living, aſſured me that this circumſtance happened to one of his relations, Sir Richard (Dr. Grey calls him Sir Eraſmus) Philips, of Picton Caſtle, in Pembrokeſhire. The cavaliers, commanded by Colonel Egerton, attacked this place, and demanded a parley. Sir Richard conſented; and being a little man, ſtepped upon a bench, and ſhewed himſelf at one of the windows. The colonel, who was high in ſtature, ſat on horſeback underneath; and pretending to be deaf, deſired the other to come as near him as he could. Sir Richard then leaned a good deal from the window; when the colonel ſeized him by the ears, and drew him out. Soon after, the caſtle ſurrendered.

* Earl of Orford.

1149.—*As if they ſcorn'd to trade and barter—*

Pyrrhus ſays to the Romans, from Ennius, in Tully's Offices,

Non mî aurum poſco, nec mi pretium dederitis
Nec cauponentes bellum, ſed belligerantes.
Ferro, non auro vitam cernamus utrique, &c.

1151.—*They ſtoutly on his quarters laid,*
Until his ſcouts came in t' his aid—

i. e. till his ſenſes returned.

1171.—*Which thou haſt now no way to leſſen,*
But by an open free confeſſion—

This ſcene is imitated, but with much leſs wit and learning, in a poem called Dunſtable Downs, falſely attributed to Mr. Samuel Butler. See the third volume of the Remains.—In that poem, whoever was the author, the alluſion to the high court of juſtice, and trial of Charles the Firſt, is appoſite. See Bradſhaw's Speech to the King.

This court is independent on
All forms, and methods, but its own.
And will not be directed by
The perſons they intend to try.
And I muſt tell you, you 're miſtaken,
If you propoſe to ſave your bacon,
By pleading to our juriſdiction,
Which will admit of no reſtriction.
Here's no appeal, nor no demurrer,
Nor after judgment writ of error.
If you perſiſt to quirk or quibble,
And on you terms of law to nibble,
The court's determin'd to proceed,
Whether you do, or do not plead.

1180.—*That made m' apply t' your* crony *witches.*

Your old friends and companions.

1181.—*That in return would pay th' expenſe,*
And wear and tear of conſcience—

The knight confeſſes, that he would have ſacrificed his conſcience to money. In reality, he had gotten rid of it long before.

1188.—*Firſt turn'd her up to alimony—*

To provide for herſelf, as horſes do when they are turned to graſs. The poet might poſſibly deſign a jeu de mot. Alimony is a ſeparate maintenance paid by the huſband to the wife, where ſhe is not convicted of adultery.

1224.—*The only ſaints' bell that rings all in—*

The ſmall bell, which rings immediately before the miniſter begins the church ſervice, is called the ſaints bell; and when the clerk has rung this bell, he ſays, he has rung all in.

1239.—*And hang, and ſcorn ye all, before*
Endure the plague of being poor—

Scorn, that is, defy your law and puniſhment.

1251.—*'Tis true, quoth he, we ne'er come there,*
Becauſe w' have let 'em out by th' year—

The devils are here looked upon as landlords of the meeting-houſes, ſince the tenants of them were known to be ſo diabolical, and to hold

them by no good title; but as it was uncertain, how long theſe lawleſs times would laſt, the poet makes the devils let them only by the year: now when any thing is actually let, we landlords never come there, that is, have excluded ourſelves from all right to the premiſes.

1257.—*So you are like to be agen,*
Compar'd with th' angels of us men—

I remember an old attorney, who told me, a little before his death, that he had been reckoned a very great raſcal, and believed he was ſo, for he had done many roguiſh and infamous things in his profeſſion: but, adds he, by what I can obſerve of the riſing generation, the time may come, and you may live to ſee it, when I ſhall be accounted a very honeſt man, in compariſon with thoſe attorneys who are to ſucceed me.

1263.—*What makes a knave a child of God—*

A banter on the pamphlets in thoſe days, under the name and form of catechiſms: Heylin's Rebels Catechiſm, Watſon's Cavalier Catechiſm, Ram's Soldiers Catechiſm, Parker's Political Catechiſm, &c. &c.

1264.—*And one of us——*

Both Preſbyterians and Independents were fond of ſaying one of us; that is, one of the holy brethren, the elect number, the godly party.

1269.—*But, breaking out, diſpatches more*
Than th' epidemical'ſt plague-ſore—

Alluding to the plague, of which, in our author's time, viz. in 1665, died 68,586 perſons, within the bills of mortality.

1274.————*A good living*—

A committee was appointed, Nov. 11, 1646, to enquire into the value of all church-livings, in order to plant an able miniſtry, as was pretended; but, in truth, to diſcover the beſt and fatteſt benefices, that the champions for the cauſe might chooſe for themſelves. Whereof ſome had three or four a piece; a lack being pretended of competent paſtors. When a living was ſmall, the church doors were ſhut up. Dugdale's ſhort view.—I could name an aſſembly-man, ſays Sir William Dugdale, who being told by an eminent perſon, that a certain church had no incumbent, enquired the value of it, and receiving for anſwer, that it was about £. 50 a year, he ſaid, if it be no better worth, no godly man will accept it.

1275.—*What makes rebelling againſt kings,*
A good old cauſe?—Adminiſt'rings—

See p. 3. C. 2. v. 55.

1286.—*A dean and chapter, and* white ſleeves—

That is, a biſhop who wears lawn ſleeves.

1289.—*What makes morality a crime*—

Moral goodneſs was deemed a mean attainment, and much beneath the character of ſaints, who held grace, and inſpiration to be all meritorious, and virtue to have no merit; nay, ſome even thought virtue impious, when it is rooted only in nature, and not imputed; ſome of the modern ſects are ſuppoſed to hold tenets not very unlike to this.

1301.—*But why the wicked ſhould do ſo,*
We neither know, nor care to do—

The author ſhews his abhorrence of vice, in whatever party it was found, by ſatirizing the looſe principles of the cavaliers.

1309.—*For a large conſcience is all one,*
And ſignifies the ſame with none—

It is reported of Judge Jefferys, that taking a diſlike to a witneſs who had a long beard, he told him that, if his conſcience was as long as his beard, he had a ſwinging one: to which the countryman replied, my lord, if you meaſure conſcience by beards, you yourſelf have none at all.

1313.—*Nick Machiavel had ne'er a trick,*
Tho' he gave name to our old Nick—

Machiavel was recorder of Florence in the 16th century, an eminent hiſtorian, and conſummate politician. In a note on the Merry Wives of Windſor, and in Dr. Grey's edition of Hudibras, Mr. W. has altered this paſſage. He reads the laſt line—Though he gave *aim* to our old Nick—But as all the editions publiſhed by the author himſelf, or in the author's life-time, have the word *name*, I am unwilling to change it. Mr. Butler, who ſeems well verſed in the Saxon and northern etymologies, could not be ignorant, that the terms nicka, nocca, nicken, and from thence the Engliſh, old nick, were uſed to ſignify the devil, long before the time of Machiavel. A malignant ſpirit is named old nicka, in Sir William Temple's eſſay on poetry. When Machiavel is repreſented as ſuch a proficient in wickedneſs, that his name hath become no unworthy appellation for the devil himſelf, we are not leſs entertained by the ſmartneſs of the ſentiment, than we ſhould be, if it were firmly ſupported by the truth of hiſ-

tory. In the ſecond canto, Empedocles is ſaid to have been acquainted with the writings of Alexander Roſs, who did not live till above 2000 years after him.—An humorous kind of wit, in which the droll genius of Butler does not ſcruple to indulge itſelf.

1321.—*The queen of night, whoſe large command,*
Rules all the ſea, and half the land—

The moon, which influences the tides and motions of the ſea, and half mankind, who are lunitick, more or leſs.

Nunc terram potius quam mare luna regit.

Owen. Epig. 90.

The poem had now occupied two days, and almoſt two nights.

1323.—*And over moiſt and crazy brains,*
In high ſpring tides, at midnight reigns—

Inſane perſons are ſuppoſed to be worſt at the change and full of the moon, when the tides are higheſt.

1325.—*Was now declining in the weſt,*
To go to bed and take her reſt—

He had before deſcribed the approach of day by the riſing of the ſun: he now employs the ſetting of the moon for that purpoſe.

1327.—*When Hudibras, whoſe ſtul born blows*
Deny'd his lones that ſoft repoſe—

Lenibant curas, et corda oblita laborum.
At non infelix animi Phœniſſa; neque unquam
Solvitur in ſomnos, oculiſve aut pectore noctem
Accipit: ingeminant curæ——*Æneid.* iv. 528.

1333.—*Saw all the ſhapes that fear or wizards,*
To make the Devil wear for vizards—

It may be amuſing to compare this burleſque with the ſerious ſublime of Milton. Paradiſe Loſt, ii. 625.

——— all monſtrous, all prodigious things,
Abominable, unutterable, and worſe
Than fables yet have feign'd, or fear conceiv'd,
Gorgons and Hydras, and chimæras dire.

1341.—*Or all thy tricks in this new trade,*
Thy holy brother-hood of the blade—

This religious knight-errantry: this ſearch after trifling offences, with intent to puniſh them as crying ſins. Ralpho, who now ſuppoſed himſelf alone, ſee part iii. canto iii. v. 89, vents his ſorrows in this ſoliloquy, or expoſtulation, which is ſo artfully worded, as equally to ſuit his own caſe, and the knight's, and to cenſure the conduct of both. Hence the latter applies the whole as meant and directed to himſelf, and comments upon it accordingly to v. 1400, after which the ſquire improves on his maſter's miſtake, and counterfeits the ghoſt in earneſt. Compare part iii. c. iii. ver. 151-158.—This ſeems to have been Butler's meaning, though not readily to be collected from his words: his readers are left in the dark almoſt as much as his heroes.——Biſhop Warburton ſuppoſes that the term holy brotherhood alludes to the ſociety inſtituted in Spain, called La Santa Hermandad, employed in detecting and apprehending thieves and robbers, and executing other parts of the police. See them frequently mentioned in Don Quixote, Gil Blas, &c.

1349.—*Night is the ſabath of mankind,*
To reſt the body and the mind—

Plutarch thus addreſſes the ſuperſtitious perſon: "Heaven gave us ſleep, as a relief and reſpite from our affliction. Why will you convert this gift into a painful inſtrument of torture; and a durable one too, ſince there is no other ſleep for your ſoul to flee to. Heraclitus ſays, that to men who are awake there is a common world; but every one who ſleeps is in a world of his own. Yet not even in ſleep is the ſuperſtitious man releaſed from his troubles: his reaſon indeed ſlumbers, but his fears are ever awake, and he can neither eſcape from them, nor diſlodge them." De Superſtitione.

1373.—*And at a riding handled worſe,*
With treats more ſlovenly and coarſe—

This ſhews the meaning of the riding diſpenſation, l. 124.

1395.—*And now would paſs for ſpirit Po—*

Po, or Bo, the ſon of Odin, was a fierce Gothic captain, whoſe name was repeated by his ſoldiers to ſurprize or frighten their enemies. See Sir William Temple's fourth eſſay.

1410.—*Nor halfpenny to drop in ſhoes—*

Servant-maids were told, if they left the houſe clean when they went to bed, they would find money in their ſhoes; if dirty, they would be pinched in their ſleep. Thus the old ballad of Robin Goodfellow, who perhaps was the ſprite meant by Pug Robin.

When houſe or hearth doth ſluttiſh lie,
I pinch the maids both black and blue:
And from the bed, the bed-cloths I
Pull off, and lay them nak'd to view.

Again ſpeaking of fairies,

Such ſort of creatures as would baſt ye
A kitchen wench, for being naſty:
But if ſhe neatly ſcour her pewter,
Give her the money that is due to her.
Every night before we goe,
We drop a teſter in her ſhoe.

See alſo Parnell and Shakeſpear, in many places.

1415.—*This is your bus'neſs, good Pug-Robin*—

Robin Goodfellow, in the creed of ancient ſuperſtition, was a kind of merry ſpirit, whoſe character and atchievements are frequently recorded, particularly in the well known lines of Milton.—In an ancient ballad, entitled Robin Goodfellow,

From hag-bred Merlin's time have I
Thus nightly revelled to and fro,
And for my pranks men call me by
The name of Robin Goodfellow;
Fiends, ghoſts, and ſprightes,
Who haunt the nightes,
The hags and goblins do me know,
And beldames old
My feates have told,
So vale, vale, ho, ho, ho.

1416.—*And your diverſion dull dry bobbing—*

Bobbing, that is, mocking, jeſting with: dry bobbing, a dry jeſt, or bob: illuſio, dicterium.

1417.—*T' entice fanatics in the dirt,*
And waſh them clean in ditches for 't—

See Hoffman's Lexicon, iii. 306. ſub voc. Neptunus (ex Gervas. Tilleberiens.) dæmonis quoddam genus, Angli Portunos nominant. Portunus nonnunquam inviſus equitanti ſe copulat, et cum diutius comitatur, eundem tandem loris arreptis equum in lutum ad manum ducit, in quo dum infixus volutatur, protinus exiens cachinnam facit, et ſic hujus modi ludibrio humanam ſimplicitatem deridet.

1423.—*Sir, quoth the voice, y're no ſuch ſophy—*

You are no ſuch wiſe perſon, or ſophiſter, from the Greek σοφος.

1437.—*For none could have betray'd us worſe,*
Than thoſe allies of ours and yours—

Meaning the independents, or Ralpho, whom he ſays he had ſent to the infernal Hogen Mogen, high and mighty, or the devil, ſuppoſing he would be hung.

1447.—*Ye 've 'ſpous'd the covenant and cauſe,*
By holding up your cloven paws—

When perſons took the covenant, they atteſted their obligation to obſerve its principles by lifting up their hands to heaven: the covenant here means the ſolemn league and covenant, framed by the Scots, and

adopted by the Engliſh, ordered to be read in all churches, and every perſon was bound to give his conſent, by holding up his hand at the reading of it. See Clarendon's Hiſtory. South, in his fifth volume of Sermons, p. 74, ſays, " their very poſture of taking the covenant was an ominous mark of its intent, and their holding up their hands was a ſign that they were ready to ſtrike-—See line 485 of this canto. The ſolemn league and covenant has by many been compared to the holy league, entered into by a large party in France, and in the reigns of Charles IX. Henry III. and Henry IV. See this parallel carried on by Dugdale, in his State of the Troubles in England, p. 600.

1449.—*Sir, quoth the voice, 'tis true, I grant—*

Ralpho, the ſuppoſed ſprite, allows that they, the devil and the independents, had engaged in the covenant; but he inſiſts that the violation of it was not at all prejudicial to the cauſe they had undertaken, and for which it was framed.

1454.—*Wear wooden peccadillos for 't—*

A peccadillo was a ſtiff piece worn round the neck and ſhoulders, to pin the ruff or band to.—Ludicrouſly it means the pillory.

1456.—Hold *up their hands, like rogues at bars—*

In ſome editions we read *held* up.

1458.—*Theſe ſcandals of the ſaints commence—*

The ſcandalous reflections on the ſaints, ſuch as your charging the covenant with perjury, and making the covenanter no better than a rogue at the bar.

1463.—Hudibras having been hard upon Satan, and the independents, the voice undertakes the defence of each, but firſt of the independents.

1465.—*Whoſe talents may compare with either—*

That is, either with the independents, or with the devil.

1475.—*While* he, *poor devil, has no power—*

He, that is, the independent, has no power, having no claſſis, or ſpiritual juriſdiction.

1477.—*Has ne'er a claſſis, cannot ſentence*
To ſtools, or poundage of repentance—

The poor devil, ſays Ralpho, cannot thus diſtreſs us by open and authorized vexations.

1483.—*Hence 'tis poſſeſſions do leſs evil,*
Than mere temptations of the devil—

He argues that men who are influenced by the devil, and co-operate with him, commit greater wickedneſs than he is able to perpetrate by his own agency. We ſeldom hear, therefore, of his taking an entire poſſeſſion. The perſons who complain moſt of his doing ſo, are thoſe who are well furniſhed with the means of exorciſing and ejecting him, ſuch as relicks, crucifixes, beads, pictures, roſaries, &c.

1485.—*Which, all the horrid'ſt actions done,*
Are charg'd in courts of law upon—

Not having the fear of God before their eyes, but led by the inſtigation of the devil, is the form of indictment for felony, murder, or ſuch atrocious crimes.

1487.—*Becauſe, unleſs* they *help the elf—*

In ſome editions we read *you* help.

1501.—*But thoſe who 're utterly unarm'd,*
T' oppoſe his entrance, if he ſtorm'd,
He never offers to ſurpriſe,
Altho' his falſeſt enemies—

The enthuſiaſm of the independents was ſomething new in its kind, not much allied to ſuperſtition.

1509.—*Who are but jailors of the holes,*
And dungeons where you clap up ſouls—

Keep thoſe in hell whom you are pleaſed to ſend thither by excommunication, your mittimus or anathema: as jailors and turnkeys confine their priſoners.

1515.—*Upon demand, with fairer juſtice,*
Than all your covenanting truſtees—

More honeſtly than the preſbyterians ſurrendered the eſtates which they held in truſt for one another, theſe truſtees were generally covenanters. See part i. canto i. ver. 76, and p. iii. c. ii. ver. 55,

1518.—*You put them in the ſecular powers,*
And paſs their ſouls, as ſome demiſe
The ſame eſtate in mortgage twice:
When to a legal utlegation
You turn your excommunication—

You call down the vengeance of the civil magiſtrate upon them, and in this ſecond inſtance paſs over, that is, take no notice of their ſouls: the eccleſiaſtical courts can excommunicate, and then they apply to the civil court for an outlawry.

1521.—*When to a legal* utlegation—

That is, outlawry.

1524.—*Diſtrain on ſoul and body too—*

Seize the party by a writ de excommunicato capiendo.

1530.— ——— *between your friends and ours,*
That, as you truſt us, in our way,
To raiſe your members, and to lay—

Your friends and ours, that is, you devils and us fanatics: that as you truſt us in our way, to raiſe you devils when we want you, and to lay you again when we have done with you.

1533.—*We ſend you others of our own,*
Denounc'd to hang themſelves, or drown—

It is probable that the preſbyterian doctrine of reprobation had driven ſome perſons to ſuicide. So did alderman Hoyle, a member of the houſe. See Birkenhead's Paul's Church Yard.

1541.—*For if the ſaints are nam'd from blood—*

Sanctus, from ſanguis, blood.

1542.—*We onl' have made that title good—*

i. e. we fanatics of this iſland only have merited that title by ſpilling much blood.

1560.—*But found his forlorn hope, his crup—*

His back is called his forlorn hope, becauſe that was generally expoſed to danger, to ſave the reſt of his body : a reflection on his courage.

1563.—*He thought to drag him by the heels,*
Like Greſham-carts, with legs for wheels—

Mr. Butler does not forget the Royal Society. March 4, 1662, a ſcheme of a cart with legs that moved, inſtead of wheels, was brought before the Royal Society, and referred to the conſideration of Mr. Hooke. The inventor was Mr. Potter. Mr. Hooke was ordered to draw up a full deſcription of this cart, which, together with the animadverſions upon it, was to be entered in the books of the ſociety.

1601.—*And ſpurr'd, as jockies uſe, to break,*
Or padders to ſecure, a neck—

Jockies endanger their necks by ſpurring their horſes, and galloping very faſt ; but highwaymen, or padders, ſo called from the Saxon paath, highway, endeavour to ſave their necks by the ſame exertions.

1603.—*Where let us leave them for a time,*
And to their churches turn our rhyme;
To hold forth their declining ſtate,
Which now come near an even rate—

The time now approached, when the preſbyterians and independents were to fall into equal diſgrace, and reſemble the doleful condition of the knight and ſquire.

The two laſt converſations have much unfolded the views of the confederate ſects, and prepare the way for the buſineſs of the ſubſequent canto. Their differences will there be agitated by characters of higher conſequence: and their mutual reproaches will again enable the poet to expoſe the knavery and hypocriſy of each. This was the principal intent of the work. The fable was conſidered by him only as the vehicle of his ſatire. And perhaps when he publiſhed the firſt part, he had no more determined what was to follow in the ſecond, than Triſtram Shandy had on a like occaſion.——The fable itſelf, the bare outlines of which I conceive to be borrowed, mutatis mutandis, from Cervantes, ſeems here to be brought to a period. The next canto has the form of an epiſode. The laſt conſiſts chiefly of two dialogues and two letters. Neither knight nor ſquire have any further adventures.

NOTES.

PART III. CANTO II.

THE different complection of this canto from the others, and its unconnected ſtate, may be accounted for, by ſuppoſing it written on the ſpur of the occaſion, and with a politic view to recommend the author to his friends at court, by a new and fierce attack on the oppoſite faction, at a time when the real or pretended patriots were daily gaining ground, and the ſecret views of Charles II. were more and more ſuſpected and dreaded. A ſhort time before the third part of this poem was publiſhed, Shafteſbury had ceaſed to be a miniſter, and became a furious Demagogue. But the canto deſcribes the ſpirit of parties not long before the reſtoration. One object of ſatire here is to refute, and ridicule the plea of the Preſbyterians after the reformation, of having been the principal inſtruments in bringing back the king. Of this they made a great merit, in the reign of Charles II. and therefore Butler examines it v. 782, and ſequent—v. 1023 and ſeq.—v. 1185—1199 and ſeq.

The diſcourſes and diſputations in this, and the following canto, are long, and fatigue the attention of many readers.—If it had not been taking too great a liberty with an author who publiſhed his own works, I ſhould certainly have placed this canto laſt, as it is totally unconnected with the ſtory of the poem, and relates to a time long after the actions of the other cantos.

1.—*The learned write, an inſect breeze*
Is but a mungrel prince of bees—

What the learned, namely Varro, Virgil, &c. write concerning bees being produced from the putrid bodies of cattle, is here applied by our author to the breeze, or gad bee, which is ſaid, by the learned Pliny, in his Natural Hiſtory xi. 16 to be apis *grandior* quæ cæteras fugat: hence it may fairly be ſtyled a prince of bees, yet, but a *mungrel* prince, becauſe not ſtrictly and properly a bee. Varro, in Geſner's edition de Re Ruſtica, iii. 16. ſays, primum apes naſcunter partim ex apibus, partim ex bubulo corpore putrefacto. Itaque Archilaus in Epigrammate ait, eas eſſe βοος Φθιμενης τετοτνμενα τεκνα. Idem ιππων μεν σφηκες γενεαι, μοσχων δε μελισσαι. The laſt line, with ſome variation, is in the Theriaca of Nicander. Columella ix. 14. ſays, the notion of generating bees from an heifer, is as old as Democritus and continued by Mago:—Both Philetas and Callimachus, called bees βοηνεαι. See Heſych.——Virgil in his fourth Georgic, l. 281, ſays,

Sed ſi quem proles ſubito defecerit omnis,
Nec, genus unde novæ ſtirpis revocetur, habebit;
Tempus et Arcadii memoranda inventa magiſtri
Pandere, quoque modo cæſis jam ſæpe juvencis
Inſincerus apes tulerit cruor.

For the effect the Oeſtron has on cattle, ſee Virg. Geor. iii. 146 et ſequent.——"On the backs of cows, ſays Mr. Derham, in the ſummer "months, there are magots generated, which in Eſſex, we call Weovils; "which are firſt only ſmall knots in the ſkin, and, I ſuppoſe, no other "than eggs laid there by ſome inſect. By degrees theſe knots grow "bigger, and contain in them a maggot, which may be ſqueezed out at "a hole they have always open. Mr. Derham could never diſcover what "animal they turn to. I doubt not but it is to this gad-fly or breeze;

and that their ſtinging the cows is not only to ſuck their blood, but to perforate the ſkin for the ſake of laying their eggs within it.

5.—*From whoſe corrupted fleſh, that breed*
Of vermin did at firſt proceed—

They may proceed from the fleſh of cows in the manner above mentioned, that is, as from the *place* in which they are bred, but not from the *matter* out of which they are generated. The note on this paſſage, in the old edition, together with many others, convince me that the annotations on the third part of Hudibras could not be written by Butler.

8.—*Religion ſpawn'd a various rout—*

No leſs than 180 errors and hereſies were propagated in the city of London, as Mr. Caſe told the parliament, in his thankſgiving ſermon, for the taking of Cheſter.

10.—*The maggots of corrupted texts—*

The independents were charged with altering a text of ſcripture, (Acts vi. 3.) in order to authorize them to appoint their own miniſters. "Therefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom *we* may appoint over this buſineſs." Mr. Field is ſaid to have printed *ye* inſtead of *we* in ſeveral editions, and particularlyin his beautiful folio edition of 1659, and the octavo of 1661.—Dr. Grey ſays, he had heard that the firſt printer of this forgery received 1500l. for it.—This miſtake the Doctor was led into by Dr. Wotton, but he very handſomely corrects it in his ſupplement. The erratum of the preſs, for ſuch it ſeems to have been, being a miſtake only of a ſingle letter, was obſerved firſt in that printed at Cambridge

by Buck and Daniel, 1638, folio, ſo that it is falſely ſaid by ſeveral writers, that this forgery crept into the text in the time of the uſurpation, and during the reign of independency. See Lewis's Hiſtory of the Engliſh Tranſlations of the Bible, p. 340, and J. Berriman's Critical Diſſertation on 1 Tim. iii. 16, p. 52. But corrupted texts allude rather to falſe interpretations than falſe readings.

13.—*For as the Perſian Magi once*
Upon their mothers, got their ſons,
That were incapable t' enjoy
That empire any other way—

"It was from this time, viz. about 521 years before Chriſt, that they firſt had the name of Magians, which ſignifying the crop-ear'd, it was then given unto them by way of nick-name and contempt, becauſe of the impoſtor (Smerdis) who was then cropt: for Mige-Guſh ſignified, in the language of the country then in uſe, one that had his ears cropped." Prideaux Connection, From hence, perhaps, might come the proverb, "Who made you a conjuror and did not crop your ears." Catullus ſays,

Nam magus ex matre et gnato gignatur oportet,
Si vera eſt Perſarum impia relligio——lxxxvii. 3.

Ovid ſays,

gentes eſſe feruntur
In quibus et nato genetrix, et nata parenti
Jungitur, et pietas geminato creſcit amore.

Περσαι δε μαλιστα αυτων οι σοφιαν ασκειν δοκουντες
Οι μαγοι, γαμασι τας μητερας.

Sext. Emp.

The poet cannot mean the *Perſian Empire*, which was only in the hands of the Magi for a few months; but he muſt intend the office of Archimagus, or the preſidency of the Magi, which he was beſt entitled to who was in this manner begotten. Zoroaſter, the firſt inſtitutor of the ſect, allowed of inceſtuous marriages: he maintained the doctrine of a good and bad principle, the former was worſhipped under the emblem of fire, which they kept conſtantly burning.

17.—*So preſbyter begot the other—*

The preſbyterians firſt broke down the pale of order and diſcipline, and ſo made way for the independents and every other ſect.

19.—*That bore them like the devil's dam—*

This is not the firſt time we have heard of the devil's mother. In Wolfii Memorabilia, is a quotation from Eraſmus—"Si tu es diabolus, ego ſum mater illius." And in the Agamemnon of Æſchylus, Caſſandra, after loading Clytemneſtra with every opprobrious name ſhe can think of, calls her Αδε μητερα.———The tranſlator of Hudibras into French, remarks in a note, that this paſſage alludes to ſome lines in the ſecond book of Milton's Paradiſe Loſt, v. 746, and the following.

24.—*Get quarter for each other's beard—*

When the preſbyterians prevailed, Calamy, being aſked what he would do with the anabaptiſts, antinomians, and others, replied, that he would not meddle with their conſciences, but only with their bodies and eſtates.

25.—*For when they thriv'd they never fadg'd—*

That is, never agreed, from the Teutonic fugen. See Skinner. The ſame word is uſed v. 256.

40.—*To croſs the cudgels to the laws—*

Cudgels acroſs one another denote a challenge: to croſs the cudgels to the laws, is to offer to fight in defence of them.

43.—*Like thieves, that in a hemp-plot lie,*
Secur'd againſt the hue-and-cry—

It may mean a plat of growing hemp, which being a thick cover, a rogue may lie conceal'd therein, ſecure from all diſcovery of hue and cry: thus, ſays Butler in his Remains, vol. ii. p. 384, he ſhelters himſelf under the cover of the law, like a thief in a hemp-plat, and makes that ſecure him, which was intended for his deſtruction.

55.—*For when, like brethren, and like friends,*
They came to ſhare their dividends—

About the year 1649, when the eſtates of the King and Church were ſold, great arrears were due to the army: for the diſcharge of which ſome of the lands were allotted, and whole regiments joined together in the manner of a corporation. The diſtribution afterwards was productive of many law-ſuits, the perſon whoſe name was put in truſt often claiming the whole, or a larger ſhare than he was entitled to.

65.—*And ſettled all the other ſhares—*

Perhaps a better reading would be, as in ſome editions, *others* ſhares.

78.—*As th' utter barriſter of Swanſwick—*

William Prynne, before mentioned, born at Swanſwick, in Somerſetſhire, and barriſter of Lincoln's-Inn. The poet calls him hot and brainſick, becauſe he was a reſtleſs and turbulent man. *Whitelock* calls him the buſy Mr. Prynne, which title he gives him on occaſion of his joining with one *Walker* in proſecuting Col. Fiennes, for the ſurrender of Briſtol. *Walker* had been preſent at the ſiege, and had loſt a good fortune by the ſurrender: but Prynne (he tells us) was no otherwiſe concern'd than out of the pragmaticalneſs of his temper. There was an eſpecial reaſon for his being called the *Utter* Barriſter, for when he was cenſured by the court of Starchamber, he was ordered (beſides other puniſhments) to be diſcarded; and afterwards he was voted again by the Houſe of Commons to be reſtored to his place, and practiſe as an *utter* barriſter; a term which ſignifies a pleader within the bar, but who is not king's counſel or ſerjeant.

80.—*As men with ſand-bags did of old—*

Biſhop Warburton ſays, when the combat was demanded in a legal way by knights and gentlemen, it was fought with ſword and lance; and when by yeomen, with ſand-bags faſtened to the end of a truncheon: See Shakeſpeare, the Second Part of Henry VI. "Pugiles ſacculis non veritate pugilantes," made a part of the proceſſion, when Gallienus celebrated the Decennalia of his acceſſion to the empire. (Treb. Pollio in Gallien. p. 178. ed. Paris 1620) Caſaubon's note is, "Qui incruento "pugilatu volebant dimicare, ſaccis non cœſtibus manus muniebant. "Aiunt autem hi ſacci vel tomento farcti, vel alia re pleni, quæ gravem "ictum non redderent: puta, ficorûm granis, vel farina, vel furfaribus:

"interdum et arenâ facculos implebant." Chryſoſtomus homiliâ 20 in Epiſtol. ad Hebræos, ουκ οραις τας αθλητας πως θυλακους αμμου πλησαντες ουτω γυμναζονται. See the ſame thought repeated in Butler's Genuine Remains, vol. i. p. 83 and 379, and vol. ii. 316.—Sand-bags in more modern hiſtory were really dangerous weapons, they became inſtruments of the executioner. C'eſt une invention des Italiens pour tuer un homme ſans repandre de ſang, de le frapper rudement ſur le dos avec des ſachets remplis de ſable. Les meurtriſſeurs en ſont incurables: la gangrene s'y met; et la mort acheve le meurtre. The Spaniards are ſaid to have employed this mode of revenge to deſtroy Boccalini. (Melanges par Vigneul Marville, vol. i. p. 11.)

81.—*That brought the lawyers in more fees,*
Than all unſanctify'd truſtees—

The lawyers got more fees from the preſbyterians, or ſaints, who in general were truſtees for the ſequeſtered lands, than from all other truſtees, who were unſanctified. See ver. 59, 60.

87.—*Poor Preſbyter was now reduc'd,*
Secluded, and caſhier'd, and chous'd—

When Oliver Cromwell, with the army and the independents, had gotten the upper hand, they deprived the preſbyterians of all power and authority: and before the king was brought to his trial, the preſbyterian members were excluded from the houſe.

91.—*Reform'd i' a reformado ſaint—*

That is, to a volunteer without office, pay, or commiſſion.

94.—*And thoſe he had taught up, teach down—*

Poor preſbyter, or the preſbyterians were glad to teach down the independents, whom as brethren and friends (v. 55) they had indiſcriminately taught up; the unhinging doctrines of the preſbyterians having, in the long-run, hoiſted up the independents in direct oppoſition to themſelves.

95.—*And make thoſe uſes ſerve agen—*

The ſermons of thoſe times were divided into doctrine and uſe: and in the margin of them is often printed uſe the firſt, uſe the ſecond, &c.

96.—*Againſt the new-enlighten'd men—*

That is, againſt the independents.

113.—*A mongrel kind of church dragoons—*

Many of the independent officers, ſuch as Cromwell, Ireton, Harriſon, &c. uſed to pray and preach publicly, and many hours together. The ſermon printed under the name of Oliver Cromwell is well known to be a forgery. See Granger, Art. Oliver Cromwell.

116.—*The ſaracen and chriſtian rid—*

Mr. Walker, in his Hiſtory of Independency, ſays, the independents were a compoſition of Jew, Chriſtian, and Turk.

117.—*Were free of every ſpiritual order*
To preach, and fight, and pray, and murder—

To preach, has a reference to the Dominicans, to fight, to the knights of Malta, to pray, to the fathers of the Oratory, to murther, to the jeſuites: of the latter, Oldham ſat. 1. ſpeaks as in each profounder art of killing bred: and in ſat. 3. ſlight of murder of the ſubtleſt ſhape; but the independents aſſumed to themſelves the privilege of every order: they preached, they fought, they prayed, they murdered. Sir Roger L'Eſtrange ſays, in the reflection on one of his fables, that the independents did not take one ſtep in the whole track of their iniquity, without *ſeeking* the *Lord* firſt, and going up to enquire of the Lord firſt, according to the cant of thoſe days. For further account of the independents, ſee Walker's Hiſtory: the firſt part of which was publiſhed 1648, the ſecond in 1649, and the third written in the Tower, where he was ſent by Cromwell for writing it, 1651.

119.—*No ſooner got the ſtart, to lurch—*

That is, to ſwallow up, to obtain fraudulently. See Skinner and Junius.

136.—*And all things but their laws and hate—*

That is, the laws of the land, and hatred of the people.

146.—*As Dutch boors are t' a ſooterkin.*

A reflection upon the Dutch women, for their uſe of hand-ſtoves, which they frequently put under their petticoats, and from whence they are ſaid to produce ſooterkins with their children. Mr. James Howel in his letters calls it a Zucchie, and ſays it is likeſt a bat of any creature. But Cleveland, p. 103, ſays, not unlike to a rat.

149.—*And herded only in conſults—*

That is, both parties were intimately united together.

155.—*For as two cheats, that play one game,*
Are both defeated of their aim—

For as when two cheats, equally maſters of the very ſame tricks, are both by that circumſtance defeated of their aim, namely to impoſe upon each other, ſo thoſe well matched trickſters, who play with ſtate affairs, and by only cavilling at one another's ſchemes, are ever counteracting each other.

157.—*So thoſe who play a game of ſtate—*

This, and the five following lines are truly deſcriptive of modern politicians, who uſe many words and little matter; whoſe excellence is rated by the number of hours they continue ſpeaking, and cavilling in debate.

163.—*This when the Royaliſts perceiv'd—*

A fine encomium on the Royaliſts, their prudence, and ſuffering fidelity.

175.—*True as the dial to the ſun,*
Altho' it be not ſhin'd upon—

As the dial is invariable, and always open to the ſun whenever its rays can ſhew the time of day, though the weather is often cloudy, and obſcures its luſtre: ſo true loyalty is always ready to ſerve his king and country, though it often ſuffers great afflictions and diſtreſſes.

177.—*But when theſe* bretheren *in evil—*

The poet, to ſerve his metre, lengthens words as well as contracts them, thus lightening, oppugne, ſarcaſmous, affairs, bungleing, ſprinkleing, benigne.

186.—*For new* recruits *of danger watch'd—*

Recruits, that is, returns.

191.—*Before her time had turn'd deſtruction*
T' a new and numerous production—

The ſucceſſion of loyaliſts was ſo quick, that they ſeemed to be periſhing, and others ſupplying their places, before the periods uſual in nature; all which is expreſſed, with an alluſion to equivocal generation.

206.—'Gainſt all together, *for the crown—*

That is, all of them together, namely, the ſeveral factions, their adverſaries, and the devil. See v. 178.

215.—*Toſs'd in a furious hurricane,*
Did Oliver give up his reign—

The Monday before the death of Oliver, Auguſt 30th, 1658, was the moſt windy day that had happened for twenty years, Dennis Bond, a member of the long parliament, and one of the king's judges, died on this day; wherefore, when Oliver likewiſe went away in a ſtorm the Friday following, it was ſaid, the devil came in the firſt wind to fetch him, but finding him not quite ready, he took Bond for his appearance. Dr. Morton, in his book of Fevers, ſays, that Oliver died of an ague, or in-

termittent fever; and intimates, that his life might have been ſaved, had the virtues of the bark been ſufficiently known; the diſtemper was then uncommonly epidemical and fatal: Morton's father died of it. As there was alſo an high wind the day Oliver died, both the poets and lord Clarendon may be right; though the note on A. Wood's Life inſinuates, that the noble hiſtorian miſtook the date of the wind.—Wood's Life, p. 115, Waller ſays,

In ſtorms as loud as his immortal fame;

and Godolphin,

In ſtorms as loud as was his crying ſin.

218.—*As moral men and miſcreants—*

Some editions read *mortal*, but not with ſo much ſenſe or wit. The Independents called themſelves the Saints; the Cavaliers, and the Church of England, they diſtinguiſhed into two ſorts; the immoral and wicked, they called miſcreants; thoſe that were of ſober, and of good converſation, they called moral men; yet, becauſe theſe laſt did not maintain the doctrine of abſolute predeſtination and juſtification by faith only, but inſiſted upon the neceſſity of good works, they accounted them no better than moral heathens.—By this oppoſition in the terms betwixt *moral men* and *ſaints*, the poet ſeems to inſinuate, that the pretended ſaints were men of no morals.

219.—*To founder in the Stygian ferry,*
Until he was retriev'd by Sterry—

It was thought by the king's party, that Oliver Cromwell was gone to the devil; but Sterry, one of Oliver's chaplains, aſſured the world of his aſſumption into heaven.—Sterry preached the ſermon at Oliver's funeral,

and comforted the audience with the following information :——" As " ſure as this is the bible (which he held up in his hand) the bleſſed ſpi- " rit of Oliver Cromwell is with Chriſt, at the right hand of the Father, " and if he be there, what may not his family expect from him? For if " he were ſo uſeful and helpful, and ſo much good influenced from him " to them, when he was in a mortal ſtate, how much more influence " will they have from him now in heaven: the father, ſon, and ſpirit, " through him, beſtowed gifts and graces upon them."——Biſhop Bur- net hath recorded more rant of this high-flown blaſphemer, as I find him called by A. Wood, viz.—that praying for Rich. Cromwell, he ſaid, " Make him the brightneſs of his father's glory, and the expreſs image " of his perſon." Abp. Tillotſon heard him.—The following extract is from the regiſter of Caverſham, in Berkſhire, communicated to me by the very ingenious and learned Dr. Loveday, of that place, to whom I rejoice to acknowledge my obligations for his aſſiſtance in the courſe of this work.—Vaniah Vaux, the daughter of Captain George, and Elizabeth Vaux, was born upon a Monday morning, between ſeven and eight o'clock, at Cauſham Lodge, being the 19th of May, 1656, and chriſtened by Mr. Peter Sterry, miniſter and chaplain to the Highneſs the Lord Protector.

221.—*Who, in a falſe erroneous dream—*

Peter Sterry dreamed, that Oliver was to be placed in heaven, which he fooliſhly imagined to be the true and real heaven above; but it hap- pened to be the falſe carnal heaven at the end of Weſtminſter-Hall, where his head was fixed after the reſtoration. There were, at that time, two victualling-houſes at the end of Weſtminſter-Hall, under the Exchequer,

the one called Heaven, and the other Hell:* near to the former, Oliver's head was fixed, January 30, 1660. Cromwell, Ireton, and Bradſhaw, were drawn to Tyburn on three ſeveral ſledges, and, being taken from their coffins, hanged at the ſeveral angles; afterwards their heads were cut off, and ſet on Weſtminſter-Hall.—The following is a tranſcript from a M.S. diary of Mr. Edward Sainthill, a Spaniſh merchant of thoſe times, and preſerved by his deſcendants.—"The 30th of January, being that day "twelve years from the death of the king, the odious carcaſes of Oli- "ver Cromwell, Major General Ireton, and Bradſhaw, were drawn in "ſledges to Tyburn, where they were hanged by the neck, from morning "till four in the afternoon. Cromwell in a green-ſeare cloth, very freſh, "embalmed; Ireton having been buried long, hung like a dried rat, yet "corrupted about the fundament. Bradſhaw, in his winding-ſheet, the "fingers of his right hand and his noſe periſhed, having wet the ſheet "through; the reſt very perfect, inſomuch, that I knew his face, when "the hangman, after cutting his head off, held it up: of his toes, I had "five or ſix in my hand, which the prentices had cut off. Their bodies "were thrown into an hole under the gallows, in their ſeare-cloth and "ſheet. Cromwell had eight cuts, Ireton four, being ſeare-cloths, and "their heads were ſet up on the South-end of Weſtminſter-Hall."—In a marginal note, is a drawing of Tyburn (by the ſame hand) with the bodies hanging, and the grave underneath. Cromwell is repreſented like a mummy ſwathed up, with no viſible legs or feet: to this memorandum is added,

* Thoſe gentlemen who had been reſtrained in the court of wards, were led through Weſtminſter-Hall by a ſtrong guard, to that place under the Exchequer, commonly called Hell, where they might eat and drink at their own coſts, what they pleaſed.

" Ireton, died the 26th of November, 1651.
" Cromwell, the 3d of September, 1658.
" Bradſhaw, the 31ſt of October, 1659.

In the ſame diary are the following articles.——" January 8th, 1661, " Sir A. Haſlerigg, that cholerick rebel, died in the Tower. The 17th, " Venner and his accomplice hanged—he and another in Coleman-ſtreet; " the other 17 in other places of the city. Sept. 3d, 1662, Cromwell's " glorious, and yet fatal day, died that long ſpeaker of the long parlia- " ment, William Lenthall, very penitently."—Yet, according to other accounts, the body of Oliver has been differently diſpoſed of. Some ſay, that it was ſunk in the Thames; others, that it was buried in Naſeby-field. But the moſt romantic ſtory of all is, that his corps was privately taken to Windſor, and put in king Charles's coffin; while the body of the king was buried in ſtate for Oliver's, and, conſequently, afterwards hanged at Tyburne, and the head expoſed at Weſtminſter-Hall. Theſe idle reports might ariſe from the neceſſity there was of interring the protector's body before the funeral rites were performed: for it appears to have been depoſited in Weſtminſter-Abbey, in the place now occupied by the tomb of the Duke of Buckingham. The engraved plate on his coffin is ſtill in being. Sir John Preſtwick, in his Republica, tells us, that Cromwell's remains were privately interred in a ſmall paddock, near Holborn, on the ſpot where the obeliſk in Red-Lion-Square lately ſtood. The account of Oliver's ſickneſs and death in Biog. Brit. Ed. 2. vol. 4. p. 108. may be depended upon, being taken from Bates' Elenchus Motuum, who attended as his phyſician, at the time.—Dr. Morton, ſays, Anno 1658—Febris hæc, tam ſpuria quam ſimplex, præſertim menſibus autumnalibus ubique per totam Angliam graſſabatur, quod etiam Williſius in puretologia ſua teſtatus eſt. Olivarius Cromwellus qui tum temporis rerum Britannicarum potitus eſt, et pater meus reverendus,

idemque medicus exercitatiſſimus, illo ipſo anno, ineunte Septembri, cum hæc conſtitutio ad ακμην perveniſſet, hac febre correpti, fatis cedebant.---Hoc tempore fere tota hæc inſula noſocomii publici ſpeciem præ ſe ferebat, et in nonnullis locis ſani vix ſupererant, qui ad miniſtrandum valetudinariis ſufficerent.

227.—*So Romulus was ſeen before*
B' as orthodox a ſenator -

Livy ſays, Romulus, the firſt Roman King, being ſuddenly miſſed, and the people in trouble for the loſs of him, Julius Proculus made a ſpeech, wherein he told them, that he ſaw Romulus that morning come down from heaven ; that he gave him certain things in charge to tell them, and then he ſaw him mount up to heaven again. Proculus might have been as creditable and orthodox as Peter Sterry, though not one of the aſſembly of divines. But Dion. Halicarnaſ. a better antiquary, and more impartial than Livy, relates, xi. 56, that Romulus was murdered by his own diſcontented ſubjects. What the annotator to the third part has concerning Quirinus, he might have taken from Dionyſius, but neither this author nor Livy ſay a word about making oath. Dionyſius names the witneſs Julius, and ſays, he was a country farmer: though our poet has exalted him to the rank of a ſenator.—In ſucceeding times, when it became faſhionable to deify the emperors and their wives, ſome one was actually bribed to ſwear, previouſly to the ceremony, that he had ſeen the departed perſon aſcending into heaven. Hence, on the conſecration coins, we find a perſon mounted on an eagle, or peacock, or drawn upwards in a chariot.

231.—*Next him his ſon, and heir apparent*
Succeeded, tho' a lame vicegerent—

Richard Cromwell, the eldeſt ſon of Oliver, ſucceeded him in the protectorſhip; but had neither capacity nor courage ſufficient for the ſituation.

236.—*That rode him above horſeman's weight—*

See part i. canto i. l. 925, where he rides the ſtate; but here the ſtate rides him.

237.—*And now the ſaints began their reign,*
For which they 'ad yearn'd ſo long in vain—

Meaning the committee of ſafety. See Lord Clarendon, vol. iii. b. xvi. p. 544, and Baxter's Life, p. 74.

240.—*To ſee an empire, all of kings—*

They founded their hopes on Revelation i. 6. and v. 10.

241.—*Deliver'd from th' Egyptian awe*
Of juſtice, government, and law—

Some ſectaries thought, that all law proceedings ſhould be aboliſhed, all law books burnt, and that the law of the Lord Jeſus ſhould be received alone.

243.—*And free t' erect what ſpiritual cantons*
Should be revcal'd, or goſpel Hans-towns—

At liberty to erect free ſtates and communities, like the cantons of Switzerland, or the Hans-towns of Germany; or, in ſhort, to eſtabliſh any polity which their holy zeal might find agreeable.

245.—*To edify upon the ruins*
Of John of Leyden's old outgoings—

John Buckhold, or Bokelſon, a taylor of Leyden, was ring-leader of a furious tribe of anabaptiſts, who made themſelves maſters of the city of Munſter, where they proclaimed a community both of goods and women. This New Jeruſalem, as they had named it, was retaken, after a long ſiege, by its biſhop and ſovereign Count Waldeck; and John, with two of his aſſociates, was ſuſpended in an iron cage on the higheſt tower of the city: This happened about the year 1536.

259.—*And ſtill the maddeſt, and moſt crackt,*
Were found the buſieſt to tranſact—

A very ſenſible obſervation, which has been juſtified too frequently in other inſtances.

269.—*Unleſs king Jeſus*——

The fifth monarchy men, as Biſhop Burnet ſays, ſeemed daily to expect the appearance of Chriſt. Mr. Carew, one of the king's judges, would not plead to his indictment, when brought to trial, till he had entered a ſalvo for the juriſdiction of Jeſus Chriſt—" ſaving to our Lord Jeſus Chriſt his right to the government of theſe kingdoms."

269.— ——— *others tamper't*
For Fleetwood, Deſborough, and Lambert—

Fleetwood was ſon-in-law to Cromwell, having married Ireton's widow. He was made lord deputy of Ireland, and lieutenant-general of the army. Deſborough married one of Cromwell's ſiſters, and became a colonel, and general at ſea. Lambert was the perſon who, as Ludlow tells us, was always kept in expectation by Cromwell of ſucceeding him, and was indeed the beſt qualified for it.

271.—*Some for the rump, and ſome more crafty,*
For agitators, and the ſafety—

Some were for reſtoring the remnant of the long parliament, which, by deaths, excluſions, and expulſions, was reduced to a ſmall number, perhaps forty or fifty, and therefore called the Rump.——After the king's party was ſubdued, and the parliament began to talk of diſbanding the army, or ſending it into Ireland, a military council was ſet up, conſiſting of the chief officers like the lords, and a number of deputies from the inferior officers and common ſoldiers, like the commons, who were to meet and conſult on the intereſts of the army. Theſe were called agitators, and the chief management of affairs ſeemed to be for ſome time in their hands.———When Lambert had broken the rump parliament in 1659, the officers of the army, joined by ſome of the members, agreed to form a committee of ſafety, as they called it, conſiſting of between twenty or thirty perſons, who were to aſſume the government, and provide for the ſafety of the kingdom.

273.—*Some for the goſpel, and maſſacres*
Of ſpiritual affidavit-makers—

Some were for aboliſhing all laws but what were expreſſed in the words of the goſpel: for deſtroying all magiſtracy and government, and for extirpating thoſe who ſhould endeavour to uphold it; and of thoſe Whitelock alledges, that he acted as a member of the committee of ſafety, becauſe ſo many were for aboliſhing all order, that the nation was like to run into the utmoſt confuſion. The agitators wiſhed to deſtroy all records, and the courts of juſtice.

279.—*Others for pulling down th' high places*
Of ſynods and provincial claſſes—

They wiſhed to ſee an end of the preſbyterian hierarchy.

283.—*Some for fulfilling prophecies—*

That is, perhaps, for taking arms againſt the pope.

285.—*And ſome againſt th' Egyptian bondage*
Of holy-days, and paying poundage—

On the 8th of June 1647, an ordinance was publiſhed throughout England and Wales to aboliſh feſtivals, and allow the ſecond Tueſday in every month to ſcholars, apprentices, and ſervants, for their recreation. —The taxes impoſed by the parliament were numerous and heavy: a pound rate was levied on all perſonal property.—For poundage, ſee Clarendon, vol. i. fol. 206.

287.—*Some for the cutting down of groves—*

That is, for deſtroying the ornaments of churches, which they ſuppoſed to be marks of idolatry and ſuperſtition. Mr. Goſling, in his walk about Canterbury, p. 193, tells a ſtory of one Richard Culmer, a miniſter of God's word, and M. A. who demoliſhed a rich window of painted glaſs, and publiſhed an account of his exploit; yet without noticing the following occurrence: "While he was laying about him with great zeal and ardour, a townſman looking on, aſked him what he was doing? 'I am doing the work of the Lord,' ſaid he. 'Then,' replied the other, 'if it pleaſe the Lord I will help you;' and threw a ſtone with ſo good a will, that if the ſaint had not ducked, he might have laid his own bones among the rubbiſh he was making. N. B. He was then mounted on a ladder ſixty feet high."——It is well known that groves were anciently made uſe of as places of worſhip. The rows of cluſtered pillars in our Gothic cathedrals, branching out and meeting at top in long drawn arches, are ſuppoſed to have been ſuggeſted by the venerable groves of our anceſtors.

291.—*Some were for goſpel miniſters,*
And ſome for red-coat ſeculars—

Some petitioned for the continuance and maintenance of a goſpel miniſtry. Some thought that laymen, and even ſoldiers, might preach the word, as ſome of them did, particularly Cromwell and Ireton.

294.—*And wield the one and th' other ſword—*

The ſword of the ſpirit, which is the word of God. Epheſians vi. 17.

297.—*Some for engaging to ſuppreſs*
The camiſado of ſurplices—

Some ſectaries had a violent averſion to the ſurplice, which they called a rag of popery. Camiſado or camiſade, is an expedition by night, in which the ſoldiers ſometimes wear their ſhirts over the reſt of their cloths, that they may be diſtinguiſhed by their comrades.

300.—*And turn'd to th' outward man the inward—*

Transferred the purity which ſhould remain in the heart, to the veſtment on the back.

303.—*Others were for aboliſhing*
That tool of matrimony, a ring—

Perſons contracting matrimony were to publiſh their intentions in the next town, on three market days, and afterwards the contract was to be certified by a juſtice of the peace: no ring was uſed.

305.—*With which th' unſanctify'd bridegroom—*
Is married only to a thumb—

The word thumb is uſed for the ſake of rhyme, the ring being put by the bridegroom upon the fourth finger of the woman's left hand. This is a very ancient cuſtom, and not unknown to the Greeks and Romans. Many whimſical reaſons are given for it. We are told by Aulus Gellius, Noct. Attic. lib. x. ch. 10. that from this finger there goes a moſt delicate nerve to the heart: but our anceſtors were very fond of wearing thumb-rings: abbots were generally buried with them, in token of their connection, or marriage, with the religious houſe over which they preſided.

309.—*The bride to nothing but her will—*

Mr. Warburton thinks this an equivoque, alluding to the reſponſe which the bride makes in the marriage ceremony—I will. Mr. Butler, in his Genuine Remains, Vol. i. p. 246, ſays,

> The ſouls of women are ſo ſmall,
> That ſome believe th' have none at all;
> Or, if they have, like cripples, ſtill,
> Th'ave but one faculty, the will.

311.—*Some were for th' utter extirpation,*
Of linſey woolſey in the nation—

Were for Judaizing. The Jewiſh law forbids the uſe of a garment made of linen and woollen. Lev. xix. 19.

313.—*And ſome againſt all idoliſing*
The croſs in ſhop-books, or baptizing—

The preſbyterians thought it ſuperſtitious and popiſh to uſe the ſign of the croſs in baptiſm; or, even for tradeſmen to make a croſs in their books, as a ſign of payment. Mr. Warburton thinks the lines may refer to a propoſal, which was made by ſome, for ſpunging all public debts; and perhaps, it is a ſneer upon the anabaptiſts, who called themſelves liberi homines, and pretended they were made free by Chriſt, from payment of all taxes and debts; and ſome preſbyterians made this a pretence for not paying their private debts, leſt they ſhould give occaſion to the making of croſſes, and ſo be promoters of idolatry.—Butler unites the moſt trivial with the moſt important objects of reformation propoſed by the fanatic republicans of that time, and means, that as the

original nonconformiſts objected to the ſign of the croſs in baptiſm, ſo now their ſucceſſors carried their averſion to that once venerated form to ſuch an exſtream, as to call it idolatrous, when only uſed to croſs out paltry debts in a tradeſman's ledger-book.

315.—*Others to make all things recant*
The Chriſtian or ſur-name of ſaint—

Streets, pariſhes, churches, and even the apoſtles themſelves, were unſainted for eight or ten years preceding the reſtoration. See the Spectator, No. 125.

319.—*Some 'gainſt a third eſtate of ſouls,*
And bringing down the price of coals—

The firſt line may allude to the intermediate or middle ſtate, in which ſome ſuppoſed the ſoul to continue from the time of its leaving the body to the reſurrection; or elſe it may allude to the popiſh doctrine of purgatory. The former ſubject was warmly diſcuſſed about this time.—— The exorbitant price of coals was then loudly complained of. Sir Arthur Hazlerigg laid a tax of four ſhillings a chaldron upon Newcaſtle coals, when he was governor there. Many petitions were preſented againſt the tax; and various ſchemes propoſed for reducing the price of them. Shakeſpear ſays,

> A pair of tribunes that have ſack'd fair Rome
> To make coals cheap.
>
> Coriolanus. Act 5. Sc. 1.

321.—*Some for aboliſhing black-pudding,*
And eating nothing with the blood in—

The judaizing ſect.

323.—*To abrogate them roots and branches—*

This line ſeems unconnected with the preceding, and I am inclined to think it miſplaced. Clarendon mentions a ſet of men, were called root and branch men, in oppoſition to others who were of more moderate principles.—To abrogate, that is, that they might utterly abrogate or renounce every thing that had blood, while others were for eating haunches, alluding to Revelations. xix. 18. That ye might eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men both free and bond, both ſmall and great.

324.—*While others were for eating haunches*
Of warriors, and now and then,
The fleſh of kings, and mighty men—

Expecting, perhaps, the completion of the text, Rev. xix. 18.

327.—*And ſome for breaking of their bones*
With rods of iron—

Ridiculing the practice, ſo common in thoſe days, of expreſſing every ſentiment in terms of ſcripture. He alludes perhaps to Pſalm ii. 9. Iſaiah xli. 15, and Revelations xix. 15.

328.—*With rods of iron, by ſecret ones—*

Thus in the 83d Pſalm and 3d verſe, " and taken counſel againſt thy " ſecret ones":—it is thus tranſlated in their favourite copy of Geneva. See this expreſſion uſed v. 681. 697. and 706 of this canto.

330.—*For hallowing carriers' packs and bells—*

See Zechariah xiv. 20.

331.—*Things that the legend never heard of,*
But made the wicked ſore afeard of—

Things which the ſcriptures never intended, but which the wicked, that is, the warriors, kings, and mighty men were afraid of, leſt they ſhould break their bones and eat their fleſh.

333.—*The quacks of government—*

Theſe were Mr. Hollis, Sir Anthony Aſhley Cooper, Grimſtone, Anneſley, Mancheſter, Roberts, and others; who, perceiving that Richard Cromwell was unable to conduct the government, and that the various ſchemers, who daily ſtarted up, would divide the party, and facilitate the reſtoration of the royal family, thought it prudent to take care of themſelves, and ſecure their own intereſts with as much haſte as poſſible.

351.—*'Mong theſe there was a politician—*

Sir Anthony Aſhley Cooper, afterward Earl of Shafteſbury. See Biſhop Burnet's character of him in the hiſtory of his own times.——In 1660, Aſhley Cooper was named one of the twelve members of the Houſe of Commons, to carry their invitation to the king: and it was in performing this ſervice that he was overturned on the road, and received a dangerous wound between the ribs, which ulcerated many years after, and was opened when he was Lord Chancellor; hence, and from an abſurd defamation that he had the vanity to expect to be choſen king of Poland, he was called Tapſky; others, from his general conduct, nicknamed him Shifteſbury.

352.—*With more heads than a beaſt in viſion—*

Than the beaſt with ſeven heads and ten horns, in the Revelations.

355.—*So politic, as if one eye*
Upon the other were a ſpy—

Lord Shafteſbury had weak eyes, and ſquinted. He had other diſorders, which are mentioned in the Muſæ Anglicanæ, and in Butler's Remains, vol. ii. p. 369. "He is intimate with no man, but his pimp and his ſurgeon." Character of an undeſerving favourite.

361.—*He 'ad ſeen three governments run down—*

Thoſe of the king, the parliament, and the protector. Firſt he was high ſheriff of Dorſetſhire, governor of Weymouth, and raiſed ſome forces for the king's ſervice. Next he joined the parliament, took the covenant, and was made colonel of a regiment of horſe. Afterwards he was a very buſy perſon in ſetting up Cromwell to be lord protector; and then again was quite as active in depoſing Richard, and reſtoring the Rump. Biſhop Burnet ſays of him, that he was not aſhamed to reckon up the many turns he had made, and valued himſelf upon effecting them at the propereſt ſeaſon, and in the beſt manner.

For cloſe deſigns and crooked counſels fit,
Sagacious, bold, and turbulent of wit;
Reſtleſs, unfix'd in principles and place,
In power unpleas'd, impatient of diſgrace:
In friendſhip falſe, implacable in hate,
Reſolv'd to ruin, or to rule the ſtate.

Abſal. et Achit.

370.—*Transform'd t' a feeble ſtate-camelion—*

The camelion is ſaid to aſſume the colour of the neareſt object. See a treatiſe with this title, among the works of Buchannan, at the end of the firſt volume, printed in 1723, written to traduce Secretary Maitland, alias Lethington, a politician of ſimilar talents.

381.—*And paſs'd upon a government—*

That is, paſſed himſelf upon the government.

384.—*To mount his ladder, more, of ropes—*

It was in clandeſtine deſigns, ſuch as houſe-breaking and the like, that rope-ladders were chiefly uſed in our poet's time.

391.—Had *forc'd his neck into a nooſe—*

Perhaps it would be better if for *had*, we read *and*, or *he*.

400.—*By vermin impotent and blind—*

The poet probably means earth-worms, which are ſtill more impotent and blind than moles.

409.—*And better than by Napier's bones—*

Lord Napier was one of the firſt eſtabliſhers of the Royal Society, a very conſiderable mathematician, inventor of logarithms, and of certain pieces of wood or ivory with numbers on them, with which he performed arithmetical and geometrical calculations, and theſe were called Napier's bones. See Lilly's Hiſtory of his own Life and Times, p. 105, where he is called Lord Marchiſton.

421.—*To match this ſaint there was another,*
As buſy and perverſe a brother—

The old annotator applies this character to the famous John Lilbourn; and indeed it reſembles him in many reſpects. But the time of the action in this canto immediately precedes the reſtoration, 1660, and Lilbourn died Auguſt 28, 1657. The apparent anachroniſm may ſhew, that Butler did not deſire to be underſtood of Lilbourn or Shafteſbury, excluſively of others; though doubtleſs the character of thoſe men furniſhed him with the principal traits in the two pictures. In his Remains, vol. ii. p. 272. are two ſpeeches pretended to have been made in the Rump parliament, 1659, one of them by a preſbyterian, the other by an independent. They maintain the ſame ſentiments with the following debate, but have no perſonal alluſions to mark the particular characters of the two ſpeakers. "The reader, ſays Mr. Thyer, who has curioſity enough to compare, will find a great ſimilarity of argument in the two performances; and that the grave, diſtinct reaſoning in the ſerious invective, ſerves very happily to illuſtrate the arch and ſatirical drollery of the poetical banter."——Colonel John Lilbourn had been ſeverely cenſured in the ſtar-chamber, for diſperſing ſeditious pamphlets; and on the ſame account was afterwards rewarded by the parliament, and preferred by Cromwell. But when Cromwell had uſurped the ſovereign power, Lilbourn forſook him, writing and ſpeaking vehemently he was arraigned of treaſon. He was a grand leveller, and ſtrong opponent of all that was uppermoſt; a man of ſuch an inveterate ſpirit of contradiction, that it was commonly ſaid of him, if the world were emptied of all but himſelf, John would be againſt Lilbourn, and Lilbourn againſt John. Though John was dead, his brother Robert

was living, and figured conſpicuouſly. But perhaps the poet might here mean ſome one more conſiderable than Lilbourn to oppoſe to Aſhley Cooper.

423.—*An haberdaſher of ſmall wares—*

A ſmatterer in politics. Lilbourn had been bred a tradeſman: Lord Clarendon ſays a bookbinder; Anthony a Wood makes him a packer.

425.—*More Jew than Rabbi Achithophel—*

Achithophel was one of David's counſellors. He joined the rebellious Abſalom, and aſſiſted him with very artful advice; but hanged himſelf when it was not implicitly followed. II Samuel, xvii. 23.

431.—*So* ſuddenly *addicted ſtill—*

Some editions read ſullenly, and with more propriety. The error of the former printer ought to have been corrected here.

435.—*Nor law, nor cavalcade of Ho'born—*

When criminals were executed at Tyburn, they were generally conveyed in carts, by the ſheriff and his attendants on horſeback, from Newgate, along Snow-hill, Holbourn-hill, Holbourn, High Holbourn, Broad St. Giles's, Oxford-ſtreet, and Tyburn-road.

447.—*No ſooner could a hint appear,*
But up he ſtarted to picqueer—

In a conference which James II. held with Burnet on the ſubject of religion, James ſaid he had piqueered with Sheldon and Morley, and found them nearer to popery than the young divines: it is a military term, and ſignifies to ſkirmiſh.

460.—*With greater heat and confidence—*

When Lilbourn was arraigned for treaſon againſt Cromwell, he pleaded at his trial, that no treaſon could be committed againſt ſuch a government, and what he had done was in defence of the liberties of his country.

461.—*As bones of Hectors, when they differ,*
The more they 're cudgel'd, grow the ſtiffer—

A pun upon the word ſtiffer.

463.—*Yet when this profit moderated—*

When his intereſt ſwayed and governed him. Moderated is a verb active.

469.—*And with his worldly goods and wit,*
And ſoul and body worſhipp'd it—

Alluding to the words in the office of matrimony. With my body I thee worſhip, and with all my worldly goods I thee endow.

476.—*As looſe and rampant as Doll Common—*

A proſtitute in Ben Johnſon's play called the Alchymiſt.

481.—*For fools are ſtubborn in their way,*
As coins are harden'd by th' allay :
And obſtinacy's ne'er ſo ſtiff,
As when 'tis in a wrong belief—

The ſame ſentiment is differently expreſſed in the Remains, vol. i. page 181 :

For as implicit faith is far more ſtiff,
Than that which underſtands its own belief;
So thoſe that think, and do but think, they know,
Are far more obſtinate than thoſe that do:
And more averſe, than if they'd ne'er been taught
A wrong way, to a right one to be brought.

485.—*Theſe two, with others, being met,*
And cloſe in conſultation ſet—

A cabal met at Whitehall, at the ſame time that General Monk dined with the city of London.

499.—*Not feign'd, as once, but ſadly horrid—*

Not feigned and pretended as formerly, in the beginning of the parliament, when they ſtirred up the people againſt the king, by forging letters, ſuborning witneſſes, and making an outcry of ſtrange plots being carried on, and horrible dangers being at hand. For inſtance, the people were incenſed, as if the papiſts were about to fire their houſes, and cut their throats whilſt they were at church; as if troops of ſoldiers were kept under ground to do execution upon them; and ſometimes as if the Thames were intended to be blown up with gunpowder, to drown or choak them. Bates's Elench. Motuum.

505.—*And, ſince our workings-out are croſt—*

Out-goings, and workings out, were cant terms in frequent uſe with the ſectaries, ſignifying perhaps their endeavours, and their works.

510.—*Took oaths to run before all others—*

Theſe were the words uſed in the ſolemn league and covenant, "our "true and unfeigned purpoſe is, each one to go before another in the ex- "ample of a real reformation."

519.—*As 'twas made out to us the laſt*
Expedient—I mean Marg'ret's faſt—

The lectures and exerciſes delivered on days of public devotion, were called expedients. Beſides twenty-five days of ſolemn faſting and humiliation on extraordinary occaſions, there was a faſt kept every month for about eight years together. The commons attended divine ſervice in St. Margaret's church, Weſtminſter. The reader will obſerve, that the orator does not ſay Saint Margaret's, but Margaret's faſt. Some of the ſectaries, inſtead of Saint Peter or Saint Paul, would in deriſion ſay, Sir Peter and Sir Paul. The parliament petitioned the king for faſts, while he had power, and afterwards appointing them themſelves, was an *expedient* they made uſe of to alarm and deceive the people, who, upon ſuch an occaſion, could not but conclude there was ſome more than ordinary impending danger, or ſome important buſineſs carrying on.

521.—*When providence had been ſuborn'd,*
What anſwer was to be return'd—

Theſe ſectaries pretended a great familiarity with heaven; and when any villany was to be tranſacted, they would ſeem in their prayers to propoſe their doubts and ſcruples to God Almighty, and after having debated the matter ſome time with him, they would turn their diſcourſe, and bring forth an anſwer ſuitable to their deſigns, which the people were to look

upon as ſuggeſted from heaven. Bates's Elench. Motuum. It was an obſervation in that time, that the firſt publiſhing of extraordinary news was from the pulpit; and from the preacher's text and diſcourſe the hearers might judge, and commonly foreſaw, what was like to be done next in the parliament or council of ſtate. Lord Clarendon.

541.—*And brown-bills levy'd in the city—*

Apprentices armed with occaſional weapons. Ainſworth, in his dictionary, tranſlates ſparum, a brown bill. B. Warburton ſays, to fight with ruſty or poiſoned weapons, was againſt the law of arms. So when the citizens uſed the former, they chalked the edges. See Shakeſpear's Hamlet. S. Johnſon, in the octavo edition of his dictionary, ſays, "brown-bill was the ancient weapon of the Engliſh foot," ſo called perhaps, becauſe ſanguined to prevent the ruſt: thus ſportſmen often ſerve their fowling-pieces to prevent too much glitter, as well as the ruſt. Black-bill ſeems to be the oppoſite term to brown-bill. See T. Warton's Life of Sir T. Pope, p. 356. note. The common epithet for a ſword, or offenſive weapon in the old metrical romances, is brown: as brown brand, or brown ſword, brown bill, &c. and ſometimes even bright brown ſword. Chaucer applies the word ruſtie in the ſame ſenſe: he thus deſcribes the reve, and by his ſide he bare a ruſtie blade. And again, even thus the God Màrs—and in his hand he had a ruſty ſword. Spencer has ſometimes uſed the ſame epithet. See Wharton's Obſervations, vol. ii. p. 62. perhaps our anceſtors deemed it honourable to carry their weapons ſtained with the blood of their enemies. In the ballad of Robin Hood, and Guy of Giſborne. l. 148, with blades both brown and bright. Percy's reliques p. 88. See verſe 1508 of this canto.—With new-chalk'd

bills, and ruſty arms. Butler in his M.S. common place book ſays, the confident man's wit is like a watchman's bill, with a chalked edge, that pretends to ſharpneſs, only to conceal its dull bluntneſs from the public view.

543.—*When zeal, with aged clubs and gleaves—*

Zealots armed with old clubs; and gleaves, ſwords, from the latin gladius.

544.—*Gave chaſe to rochets and white ſleeves—*

Alderman Pennington, with ſome hundreds of the rabble at his heels, preſented a petition to the commons ſigned with 15,000 names, praying that the government by biſhops might be aboliſhed. Afterwards the apprentices were drawn down in great numbers, to cry out at the parliament doors, No biſhops, No biſhops. By which, and the like means, the bill againſt the biſhops voting in parliament, and that againſt the Earl of Strafford were made to paſs the houſes, and obtain the royal aſſent.

565.—*Like men condemn'd to thunderbolts,*
Who, ere the blow, became meer dolts—

Some of the ancients were of opinion, that thunder ſtupified before it killed. See Ammian. Marcellin. Vejovis fulmine mox tangendos adeo hebetari, ut nec tonitrum nec majores aliquos poſſint audire fragores, xvii. 10. and Plin. N. H. ii. 54. perhaps the notion may be as old as Æſchylus: ſee his Prometheus.

573.—*No mean nor trivial ſolaces,*
To partners in extreme diſtreſs—
Solamen miſeris ſocios habuiſſe doloris.

577.—*As if the more they were to bear—*

In ſome editions; as if the more *there* were to bear.

586.—*Our laſt and leſt defence, deſpair—*

Una ſalus victis nullam ſperare ſalutem.

591.—*As wounds by wider wounds are heal'd,*
And poiſons by themſelves expell'd—

Sneering Sir Kenelm Digby, and others, who aſſert this as a fact, indeed, oil is a good cure of the ſerpent's bite. See v. 1029 of this canto.

600.—*And ſetting up exempts of ſaints—*

Diſpenſing, in particular inſtances, with the covenant and obligations.

601.—*That fine, like aldermen, for grace,*
To be excus'd the efficace—

Perſons who are nominated to an office, and pay the accuſtomed fine, are entitled to the ſame privileges as if they had performed the ſervice. Thus, ſome of the ſectaries, if they paid handſomely, were deemed ſaints, and full of grace, though, from the tenour of their lives, they merited no ſuch diſtinction, commuting for their want of real grace, that they might be excuſed the drudgery of good works, for ſpiritual men are too tranſcendent to grovel in good works, namely, thoſe ſpiritual men that mount their banks for independent.—Efficace is an affected word of the poet's own coining, and ſignifies, I ſuppoſe, actual ſervice.

603.—*For ſp'ritual men are too tranſcendent—*

This, and the following lines, contain an elegant ſatire upon thoſe perſons who renounce all dependance either on the church or ſtate.

604.—*That mount their banks for independent—*

Etre ſur les bancs, is to hold a diſpute, to aſſert a claim, to conteſt a right or an honour, to be a competitor.

605.—*To hang, like Mah'met, in the air—*

They need no ſuch ſupport as the body of Mahomet; which, hiſtory fabulouſly tells us, is kept ſuſpended in the air, by being placed in a ſteel coffin, between two load-ſtones of equal powers.

606.—*Or Saint Ignatius, at his prayer—*

Ignatius Lyola, the founder of the jeſuits. An old ſoldier, at the ſiege of Pampeluna by the French he had both his legs wounded, the left by a ſtone, the right broken by a bullet. His fervours in devotion were ſo ſtrong, that they ſometimes raiſed him two cubits from the ground. The ſame ſtory is told in the legends of Saint Dominick, Xavier, and Philip Neri.

619.—*Interpret all the ſpleen reveals,*
As Whittington explain'd the bells—

In his imagination their jingle ſaid,

Turn again Whittington,
For thou in time ſhalt grow
Lord mayor of London.

Obeying the admonition, he not only attained the promiſed honour, but amaſſed a fortune of £. 350,000. Tatler, No. 78.

629.—*And learn'd th' apocryphal bigots*
T' inſpire themſelves with ſhort-hand notes—

Learned, that is taught. Apocryphal bigots, not genuine ones, ſome ſuppoſe to be a kind of ſecond-rate independent divines, that availed themſelves of the genuine bigots or preſbyterian miniſters diſcourſe, by taking down the heads of it in ſhort-hand, and then retailing it at private meetings. See v. 630.—The accent is laid upon the laſt ſyllable of *bigot*.

636.—*But from our Calamies and Caſes—*

Calamy was miniſter of Aldermanbury London, a zealous preſbyterian and covenanter, and frequent preacher before the parliament. He was one of the firſt who whiſpered in the conventicles, what afterward, he proclaimed openly, that for the cauſe of religion, it was lawful for the ſubjects to take up arms againſt the king.—Caſe, upon the deprivation of a loyaliſt, became miniſter of Saint Mary Magdalen church, Milk-ſtreet; where it was uſual with him thus to invite his people to the communion: 'You that have freely and liberally contributed to the parliament, for the defence of God's cauſe and the goſpel, draw near, &c.' inſtead of the words 'ye that do truly and earneſtly repent you of your 'ſins.' He was one of the aſſembly of divines, preached for the covenant, and printed his ſermon; preached often before the parliament, was a bitter enemy to independents, and concerned with Love in the plot.

637.—*Without whoſe ſprinkling and ſowing,*
Whoe'er had heard of Nye or Owen—

Here read ſprinkleing, or ſprinkeling.—Philip Nye was a moſt virulent diſſenting teacher, zealous againſt the king and biſhops beyond moſt of his brethren. He went on purpoſe into Scotland, to expedite the co-

venant, and preached before the houſes in England, when that obligation was taken by them. He was at firſt a preſbyterian, and one of the aſſembly; but afterward joined the independents. At the reſtoration, it was debated by the healing parliament, for ſeveral hours, whether he ſhould not be excepted from life.—Doctor Owen was a great ſtickler on the independent ſide, and in great credit with Cromwell and his party. He was preferred by them to the deanry of Chriſt-church, in Oxford. The Biographical Dictionary in 8vo. ſays, that, in 1654, being vice-chancellor, he offered to repreſent the univerſity in parliament; and, to remove the objection of his being a divine, renounced his orders, and pleaded that he was a layman. He was returned; but his election being queſtioned in the committee, he ſat only a ſhort time.

639.—*Their diſpenſations had been ſtifled,*
But for our Adoniram Byfield—

Byfield was a noted preſbyterian, chaplain to Colonel Cholmondely's regiment, in the Earl of Eſſex's army, and one of the ſcribes to the aſſembly of divines. Afterward he became miniſter of Collingborn, in Wilts, and aſſiſtant to the commiſſioners in ejecting ſcandalous miniſters.

641.—*And had they not begun the war,*
They 'ad ne'er been ſainted as they are—

Had not the divines, on the preſbyterian ſide, fomented the differences, the independents had never come in play, or been taken notice of.

648.—*Without the power of ſacrilege—*

That is, if they have not the power and opportunity of committing ſacrilege, by plundering the church lands.

649.—*And tho' they 'ave tricks to caſt their ſins,*
As eaſy as ſerpents do their ſkins—

Poſitis novus exuviis, nitiduſque juventa.

Georg. III, 437.

655.—*As barnacles turn ſoland geeſe*
In th' iſlands of the Orcades—

Our poet was too good a naturaliſt to ſuppoſe that a ſhell-fiſh would turn to a gooſe; but in this place, as in many others, he means to banter ſome of the papers publiſhed by the firſt eſtabliſhers of the Royal Society. In the ſecond volume of the Philoſopoical Tranſactions, No. 157, p. 925, Sir Robert Moray gives an account of barnacles hanging upon trees, and containing each of them a little bird, ſo completely formed, that nothing appeared wanting, as to the external parts, for making up a perfect ſea-fowl: the little bill, like that of a gooſe; the eyes marked; the head, neck, breaſt, and wings, tail and feet formed; the feathers every way perfectly ſhaped, and blackiſh coloured; and the feet like thoſe of other water fowls. See the Lepas anatifera, Lin. Syſt. 668. My friend, Mr. Pennant, obſerves, (Britiſh Zoology, vol. iv. No. 9.) that the animal is furniſhed with a feathered beard, which, in a credulous age, was believed to be part of a young bird; it is a native of hot climates, and found adhering to the bottoms of ſhips. Heylin ſays, they are bred in the Iſle of Man from rotten wood thrown into the water. The ſame is mentioned by Cambden, and by old Gerard in his Herbal, who gives a print of the gooſe itſelf, in p. 1587, with a cluſter of the ſhells called Lepas anatifera, or barnacle ſhells, which he calls conchæ anatiferæ Britannicæ, and by the wiſe naturaliſts of the 16th century were thought to generate the birds, which hung for a while by the

bill, then fell into the ſea, and grew to maturity : they did not, like our poet, make the tree gooſe a ſoland gooſe, but the gooſe called the barnacle. Britiſh Zoology, ii. 269.———Sir John Mandevile, in his Voyages, ch. 84, ſays, " In my country there are trees that do bear fruit that become birds flying, and they are good to eat, and that which falls in the water lives, and that which falls on the earth dies." Ed. London 1722.——Hector Boetius, in his Hiſtory of Scotland, tells us of a gooſe-bearing tree, as it is called in the Orcades: that is, one whoſe leaves falling into the water, are turned to thoſe geeſe which are called Soland geeſe, and found in prodigious numbers in thoſe parts. Thus the poet Dubartas.

> So ſlow Bootes underneath him ſees
> In th' icy iſlands, goſlings hatch'd of trees,
> Whoſe fruitful leaves falling into the water
> Are turn'd ('tis known) to living fowl ſoon after.

Again,

> So rotten planks of broken ſhips do change
> To barnacles. Oh! transformation ſtrange!
> 'Twas firſt a green tree, then a broken hull,
> Lately a muſhroom, now a flying gull.

The poet ſeems to have taken ſomething from each of theſe ſtories.—In Moore's Travels into the inland parts of Africa, p. 54, we read : " This evening, Dec. 18, 1730, I ſupped upon oyſters which grew upon trees. Down the river (Gambia) where the water is ſalt, and near the ſea, the river is bounded with trees called mangroves, whoſe leaves being long and heavy weigh the boughs into the water. To theſe leaves the young oyſters faſten in great quantities, where they grow till they are very large; and then you cannot ſeparate them from the tree, but are

obliged to cut off the boughs. The oyſters hanging on them reſemble a rope of onions."—Mr. Francis Moore, ſon of a writing-maſter at Worceſter, was many years a factor in the ſervice of the African company, and travelled five hundred miles up the river Gambia. Theſe oyſters are found in Jamaica, and many other places.

661.—*For as the Pope, that keeps the gate*
Of heaven, wears three crowns of ſtate—

The pope, pretending to have the power of the keys, is called janitor eccleſiæ. The tiara or triple crown is a badge of papal dignity.

663.—*So he that keeps the gate of hell,*
Proud Cerb'rus, wears three heads as well—

Cerberus hæc ingens latratu regna trifauci
Perſonat—— Æneis vi. 417.

665.—*And if the world has any troth,*
Some have been canoniz'd in both—

Many bad as well as good men have been honoured with the title of ſaints.

668.—*Their ſp'ritual gizzards are too warm—*

Perſons are ſaid to have a broiling in their gizzards when they ſtomach any thing very much.

669.—*Which puts the overheated ſats*
In fevers ſtill, like other goats—

Capras ſanas ſanus nemo promittet, nunquam enim ſine febre ſunt. Varro ii. 3. 5. Columella ſays they are extremely ſickly. And Plutarch ii. p. 290. that they are ſubject to epilepſies.———In the notes on Varro, it is obſerved that the learned Coteler was ſuckled by a ſhe-goat; and in conſequence was a valetudinary through life, ſubject to melancholy, and ſcarcely ever without a fever.

671.—*For tho' the whore bends heretics*
With flames of fire, like crooked ſticks—

The pope of Rome is, by ſome, thought to be the ſame with the whore of Babylon mentioned in the Revelations: and the Romaniſts are ſaid to have attempted the converſion of infidels by means of fire and fagots, as men make crooked ſticks ſtraight by fire and ſteam.

681.—*Turns meek, and ſecret, ſneaking ones—*

In ſome editions we have a better reading thus:

Turns meek, and ſneaking ſecret ones.

685.—*The Gibellines, for want of Guelfs—*

Theſe names of diſtinction were firſt made uſe of at Piſtoia, where, when the magiſtrates expelled the Panzatichi, there chanced to be two brothers, Germans, one of whom named Guelph was for the pope, the other, Gibel, for the emperor. The ſpirit of theſe parties raged with violence in Italy and Germany.

691.—*Where neither ſide can lay pretence*
To liberty of conſcience—

That is, not having granted liberty of conſcience.

697.—*Shall precious ſaints, and ſecret ones,*
Break one another's outward bones—

A ſneer upon the canting abuſe of ſcripture phraſes, alluding to pſalm ii. v. 9, thus again l. 328. of this canto: the ſame may be ſaid of lines 326 and 700.

701.—*When fiends agree among themſelves—*
O ſhame to men! devil with devil damn'd,
Firm concord holds———
Paradiſe Loſt, ii. 496.

702.—*Shall* they *be found the greater elves—*

They, that is the ſaints, ſee v. 689, 697.

705.—*When ſavage bears agree with bears—*
——— fævis inter ſe convenit urſis.
Juv. Sat. xv. 164.

707.—*And not* atone *their fatal wrath—*

Atone, that is reconcile, ſee v. 717.

711.—*And ſaints, whoſe necks are pawn'd at ſtake—*

That is, and ſaints, whoſe all is at ſtake, as they are to be hanged if things do not take a friendly turn. See v. 716.

722.—*By both our common enemies—*

That is, by the common enemies of us both.

723.—*This none but we alone could doubt—*

None but we alone could doubt that the fear of gallowſes might reconcile their animoſities, &c.

726.—*Giv'n up t' as reprobate a nonſenſe—*

Given up to a ſtate of reprobation and guidance of their own folly, like perſons under ſuch an irrevocable ſentence of excommunication, that even their power of working miracles would never avail to gain them abſolution, and reinſtate them.

731.—*Who ſince have had ſo many trials*
Of their encroaching ſelf-denials—

The independents got rid of the preſbyterian leaders by the ſelf-denying ordinance.

733.—*That rook'd upon us with deſign—*

That played the cheat.

738.—*Without the motive gains allowed—*

That is, without allowing us the gains which were the motives to ſuch actions.

753.—*That cut, like tallies, to the ſtumps,*
Our ears for keeping true accompts—

Tallies are correſponding notches which traders make on ſticks: they are planed away when the accompts are allowed, or liquidated.—The meaning ſeems to be, the ſtate before the public confuſion made us ſuffer for keeping true accounts, or for being true, cutting our ears like tallies, and branding the veſſels of our bodies like a meaſure, with the mark freſh upon it: the tallies ſo cut as keeping true accounts: the meaſure ſo ſealed, or branded, as being a true one: this ſuits with the character of Lilbourn. See note on line 421. London and other towns have the power of examining weights and meaſures, and uſually put their ſeal upon ſuch as are true and juſt, which are thence called ſealed weights, and ſealed meaſures.

772.—*Each other's church was but a Rimmon—*

A Syrian idol. See 2 Kings, v. 18. And Paradiſe Loſt, i. 467.

Him followed Rimmon, whoſe delightful ſeat
Was fair Damaſcus, on the fertile banks
Of Abbana and Pharphar, lucid ſtreams.

The meaning is, that in our and their opinion, church communion with each other, was a like caſe with that of Naaman's bowing himſelf in the houſe of Rimmon, equally laying both under the neceſſity of a petition for pardon: the independents knew that their tenets were ſo

oppoſite to thoſe of the preſbyterians, that they could not coaleſce, and therefore concealed them, till they were ſtrong enough to declare them.

781.—*And forc'd us, tho' againſt the grain,*
T' have calls to teach it up again—

The preſbyterians entered into ſeveral plots to reſtore the king. For it was but juſtice, ſaid they, to repair the injuries we had received from the independents; and when monarchy was offered to be reſtored in our own ſenſe, and with all the limitations we deſired, it had been ungrateful not to conſent.

793.—*And that our only ſuffering,*
Is able to bring in the king—

Many of the preſbyterians, ſays Lord Clarendon, when outed of their preferment, or ſecluded from their houſe of commons by the independents, pretended to make a merit of it, in reſpect of their loyalty. And ſome of them had the confidence to preſent themſelves to King Charles the ſecond, both before and after his reſtoration, as ſufferers for the crown; though they had been violent ſticklers againſt it: this their behaviour, our poet ridicules in many places of this canto.

797.—To make out the grammatical conſtruction, this verſe muſt be connected with verſe 790.

809.—*And though it have the pique, and long,*
'Tis ſtill for ſomething in the wrong—

Pica is a depraved appetite, or deſire of improper food, to which pregnant women, or ſickly females, are ſometimes ſubject.

815.—*And, like the world, men's jobbernoles*
Turn round upon their ears, the poles—

Men's *heads* are turned with the lies and nonſenſe which they hear, and attend to. See v. 1008.

827.—*We, who did rather undertake*
The firſt war to create, than make—

By creating war, he means, finding pretences for it, ſtirring up and fomenting it. By making war, he means waging and carrying it on.

829.—*And when of nothing 'twas begun—*

Upon no occaſion or provocation.

841.—*When three ſaints' ears, our predeceſſors,*
The cauſe's primitive confeſſors—

Burton, Prynn and Baſtwick, three buſy writers at the beginning of the civil war, were ſet in the pillory, and had their ears cropt. Hence the poet jocoſely calls them primitive confeſſors. The ſevere ſentence which was paſſed on theſe perſons, and on Leighton, contributed much to inflame the minds of men, and to incenſe them againſt the biſhops, the ſtar-chamber, and the government.

844.—*In juſt ſo many years of blood—*

The civil war laſted ſix years, from 1642, till the death of the king in 1648—9.

845.—*That, multiply'd by ſix, expreſs'd*
The perfect number of the beaſt—

Alluding to Revelations, ch. xiii. 18.—'Here is wiſdom. Let him 'that hath underſtanding, count the number of the beaſt; for it is the 'number of a man; and his number is ſix hundred and threeſcore and ſix.'—The multiplication of three units by ſix, gives three ſixes, and the juxta poſition of three ſixes makes 666, or, which comes to the ſame thing—Three units placed by the ſide of each other (111) is one hundred and eleven, which, multiplied by (6) ſix, is equal to (666) ſix hundred ſixty-ſix, the number of the beaſt.—This myſterious number and name excited the curioſity of mankind ſo early, that even in the ſecond century, Irenæus ſtarted various conjectures on the ſubject. He ſuppoſes the name may be Evanthas Lateinos, Teitan, &c. which laſt he prefers. But he adds, with a modeſty ill-imitated by later expoſitors—'Yet, I venture 'not to pronounce poſitively concerning the name of antichriſt: for, had 'it been intended to be openly proclaimed to the preſent generation, it 'would have been uttered by the ſame perſon who ſaw the revelation.' Fevardent diſcovered this number in the name of Martin Luther, which originally, he ſays, was Martin Lauter.*

That this mark of antichriſt engaged the attention of the ſectaries, will appear by the following quotation from the pretended poſthumous

* From Fevardent's Notes on Irenæus, l. v. c. 30. p. 487. ed. Paris. folio, A. D. 1675. Initio vocabatur *Martin Lauter*; cujus nominis literas ſi Pythagorice et ratione ſubducas et more Hebræorum et Græcorum alphabeti creſcat numerus, primo monadum, deinde decadum hinc centuriarum, numerus nominis Beſtiæ, id eſt, 666, tandem perfectum comperies, hoc pacto.

works of Mr. Butler, in the character of an aſſembly man. "O how they have torn poor biſhops names to pick out the number 666. Little dreaming that an whole baker's dozen of their own aſſembly have that beaſtly number in each of their names; and that as exactly as their ſolemn league and covenant conſiſts of 666 words."——Or from the character of an hermetic philoſopher, written by Butler himſelf: "By

---

M	30	L	20
A	1	A	1
R	80	U	200
T	100	T	100
I	9	E	5
N	40	R	80

300	5	10	300	1	50
T	E	I	T	A	N

Equal to 666.

I can make nothing of Luther, nor of the Greek alphabet; but let me read Lauter, and make numerals of the Latin alphabet, and then things will fadge or fit.——Other names applicable to antichriſt, collected by Fevardent from various authors are;

1 Ευανθας	2 Λατεινος	3 Τειλαν
4 Αρνουμαι	5 Λαμπεις	6 Ο Νικηης
7 Κακος οδηγος	8 Αληθης βλαβερ	
9 Παλαι βασκαν	10 Αμνος αδικος	
11 Ανλεμος	12 Γενσηρικος.	

The three firſt Greek names are propoſed by Irenæus. Fevardent prefers Maometis to them all.

Irenæus's rational reflection on the whole is luckily preſerved *in the original Greek*, (for in general only a barbarous Latin verſion of this father remains) by Euſebius, Hiſt. Eccl. v. 8.

Ημεις ουν ουκ αποκινδυνευομεν περι του ονομαλος του Ανλιχριςου αποΦαινομενοι βεβαιωλικως. Ει γαρ εδει αναΦανδον τω νυν καιρω κερυλτεσθαι τουνομα αυτου, δι εκεινου αν ερρεθη του και την αποκαλυψιν εωρακοτος.

" By this means they have found out who is the true owner of the beaſt in the apocalypſe, which has long paſſed for a ſtray among the learned; what is the true product of 666, that has rung like Whittington's bells in the ears of expoſitors. But ſome have thought that this paſſage alludes not to the apocalyptic, but to the independent beaſt, and explain it thus: *In juſt three years of blood*, for the king ſet up his ſtandard in Auguſt 1642, and the battle of Naſeby was fought in June 1645, which proved the deciding battle ſays Ludlow, the king's party after that time never making any conſiderable oppoſition, which three bloody years, thus anſwering to three confeſſors, being multiplied by ſix, the number of their crucified ears, expreſſed the perfect number of years in which the independent beaſt ſhould prevail, namely 18, reckoning from the commencement of the war to the reſtoration.

870.—*To all blue aprons in the town—*

Tradeſmen and their apprentices took a very active part in the troubles, both by preaching and fighting.

871.—*From ladies hurry'd in calleches,*
With cornets at their footmen's breeches—

Calleche, calaſh, or chariot. Cornets were ornaments which ſervants wore upon their breeches: though ſome critics would read coronets.

873.—*To bawds as fat as mother Nab—*

Ladies of this profeſſion, are generally deſcribed as coarſe and fat. The orator means, that the leaders of the faction could fetch in parties of all ranks, from the higheſt to the loweſt, from Lady Carliſle to the loweſt mechanic in a blue apron.

875.—*Our party's great, and better tw'd*
With oaths, and trade, than any ſide—

The ſtrength of the preſbyterian party lay in the covenanters, and the citizens.

878.—*To double-fortify the cov'nant,*
I mean our covenant to purchaſe—

In the firſt line, the word cov'nant is two ſyllables, in the ſecond line it is three.*

887.—*That keeps the loins of brethren girt,*
Their covenant, their creed, t' aſſert—

A lay preacher at Banbury, ſaid, 'We know, O Lord, that Abraham 'made a covenant, and Moſes and David made a covenant, and our Sa-'viour made a covenant, but the parliament's covenant is the greateſt of 'all covenants.' The Marquis of Hamilton being ſent into Scotland to appeaſe the troubles there, demanded of the Scotch, that they ſhould renounce the covenant; they anſwered, that they would ſooner renounce their baptiſm.

893.—*That repreſent no part o' th' nation,*
But Fiſher's fly congregation—

Jaſper Fiſher, one of the ſix clerks in chancery, ſpent his fortune in laying out magnificent gardens, and building a fine houſe; which, therefore, was called Fiſher's Folly. It was afterward uſed as a conventicle;

* Where one word ends with a vowel, and the next begins with one, Butler either leaves them as two ſyllables, or contracts them into one, as beſt ſuits his verſe.—Where a vowel is a word by itſelf, it is ſometimes, perhaps, not reckoned in ſcanning. See p. 1. c. 2. v. 705, and p. 2. c. 2. v. 670.

perhaps of quakers. See Fuller's Worthies, p. 197, and Stow's Survey. The place where the houſe ſtood is now Devonſhire-ſquare, in the city. Here is an equivoque on the word *repreſent*. It means either to ſtand in the place of, and be ſubſtituted by others, or to reſemble, and be like them. In the firſt ſenſe, the members they ſhould pack, would repreſent their conſtituents; but in the latter ſenſe, only a meeting of enthuſiaſtic ſectaries.

897.—*Who, by their precedents of wit,*
T' outfaſt, outloiter, and outſit—

By theſe arts and methods, the leaders on the parliament ſide, defeated the purpoſes of the loyaliſts, and carried ſuch points in the houſe, as were diſagreeable to the ſober part, and indeed, to the majority. Thus the remonſtrance was carried, as Lord Clarendon ſays, merely by the hour of the night; the debates being continued till two o'clock, and very many having withdrawn out of pure faintneſs and diſability to attend the concluſion. The bill againſt epiſcopacy, and others, were carried by outfaſting, and out-ſitting thoſe who oppoſed it: which made Lord Falkland ſay, that they who hated biſhops, hated them worſe than the devil, and they who loved them, loved them not ſo well as their own dinners.

907.—*Cut out more work than can be done*
In Plato's year————

The Platonic year, or time required for a complete revolution of the entire machine of the world, has by ſome been made to conſiſt of 4000 common years: others have thought it muſt extend to 26,000, or ſtill

more. Magnus annus tum efficitur, cum ſolis, et lunæ, et quinque errantium, ad eandem inter ſe comparationem, confectis omnium ſpatiis, eſt facta converſio. Quæ, quam longa ſit, magna quæſtio eſt. Cicero, de Nat. Deor. ii. 20.

908.———*but finiſh none,*
Unleſs it be the bulls of Lenthal,
That alwayes paſs'd for fundamental.—

The ordinances publiſhed by the houſe of commons were ſigned by Lenthal, the ſpeaker: and are therefore called the bulls of Lenthal. They may be termed fundamentals, becauſe many of them were iſſued by order of the rump parliament.

920.—*Aſſiſt as much by* giving aim—

Or in the bowler's phraſe, by *giving ground.*

933.—*Theſe are the courſes that we took*
To carry things by hook or crook—

Crook and Hatton were the only judges who diſſented from their brethren, when the caſe of ſhip-money was argued in the exchequer: which occaſioned the wags to ſay, that the king carried it by Hook, but not by Crook, Dr. Grey on the paſſage; but the ſaying is of much older date, and only applied as a pun by Butler, and the wits of the reign of Charles the firſt. We find it uſed by Skelton, and by Spenſer frequently. B. v. c. 1. S. 27. The which her ſire had ſcrapt by hooke and crooke; and again, B III. c. 1. S. 17. In hopes her to attaine by hooke or crooke.

935.—*And practis'd down from forty-four,*
Until they turn'd us out of door—

From the time of the ſelf-denying ordinance 1644, when the preſbyterians were turned out from all places of profit and power; till December 7, 1648, when they were turned out of the parliament-houſe by Colonel Pride, forty-one members ſeized by the ſoldiers, and one hundred and ſixty excluded.

945.—*Set up committees of cabals—*

The poet probably alludes to the miniſters of Charles the ſecond, the initials of whoſe names make up the word cabal, Clifford, Aſhley, Buckingham, Arlington, Lauderdale.

951.—*Make Q's of anſwers to waylay,*
What th' other party's like to ſay—

Priſoners in Newgate, and other gaols, have often ſham-examinations, to prepare them with anſwers for their real trials.

965.—*Who therefore dares not truſt it, when*
He's in his calling, to be ſeen—

Padders, or highwaymen, frequently cover their faces with a maſk or piece of crape.

975.—*As long as confeſſors are ſure*
Of double pay for all th' endure—

Alluding to the three perſons before-mentioned, Burton Pryn and Baſtwick, who, having been pillored, fined, and baniſhed to different parts of the kingdoms, by the ſentence of the ſtar-chamber, were by the

parliament afterward recalled, and rewarded out of the eſtates of thoſe who had puniſhed them. In their way back to London they were honoured with loud acclamations, and received many preſents.

> ——————— ſilenc'd miniſters,
> That get eſtates by being undone
> For tender conſcience, and have none:
> Like thoſe that with their credit drive
> A trade without a ſtock, and thrive.
>
> Butler's Remains, vol. i. p. 63.

979.—*Whence ſome tub-holdersforth have made,*
In powd'ring-tubs, their richeſt trade—

Probably powdering-tubs here ſignifies priſons. See p. iii. c. iii. l. 210. When any one is in a bad ſcrape, he is ſaid to be in a pretty pickle. See p. ii. c. i. v. 366.

992.—*With gallantry of pilgrims' kiſſes—*

Round the Caſa Santa of Loretto, the marble is worn into a deep channel, by the knees and kiſſes of the pilgrims and others.

999.—*This ſaid, th' impatient ſtateſmonger,*
Could now contain himſelf no longer—

As the former orator, who ever he was, had harangued on the ſide of the preſbyterians, his antagoniſt, Sir Anthony Aſhley Cooper, now ſmartly inveighs againſt them, and juſtifies the principles and conduct of the independents.

1001.—*He had not ſpar'd to ſhew his piques—*

His averſion or antipathy.

1005.—Some editions read, *miniſter'd a doſe.*

1008.—*Inſtead of th' outward jobbernol—*

That is, thick ſkull, ſtupid head, from the Flemiſh jobbe, inſulſus ignavus, and the Ang. Sax. knol vertex.

1022.—*And to aſſaſſinate to aid—*

This alludes to Ralph, who was charged with intention to kill the king when impriſoned in the iſle of Wight. Lord Clarendon, vol. iii. p. 180, intimates that ſerjeant Wild, who was ſent to Wincheſter to try the priſoner, gave an unfair charge to the jury, by ſaying: "There was a time indeed when intentions and words were made treaſon; but God forbid it ſhould be ſo now: how did any body know but that thoſe two men, Oſborne and Doucet, would have made away with the king, and that Ralph charged his piſtol to preſerve him." Perhaps the noble hiſtorian here ſhews ſomething of party ſpirit.

1029.—*'Tis true, a ſcorpion's oil is ſaid*
To cure the wounds the vermin made—

Dr. Mead, in his Eſſay on Poiſons, ſays, viper-catchers, if they happen to be bitten by a viper, are ſo ſure of being cured by rubbing the fat upon the place, that they fear a bite no more than they do the prick of a

pin. The doctor himſelf tried it upon dogs, and found it a ſure remedy. He ſuppoſes the fat to involve, and, as it were, ſheath the volatile ſalts of the venom.——Prodeſt ſcorpius ipſe ſuæ plagæ impoſitus. Pliny in his Natural Hiſtory, 29. 4.

1031.—*And weapons, dreſt with ſalves, reſtore,*
And heal the hurts they gave before—

According to Sir Kenelm Digby's doctrine of ſympathy.

1043.—*For letting rapine looſe and murther,*
To rage juſt ſo far, but no further—

Though the preſbyterians began the war, yet they pretended they had no thoughts of occaſioning that bloodſhed and devaſtation which was conſequent upon it. They intended to bring the king to reaſon, not to murder him. But it happened to them, as to the young magician in Lucian, who, by certain words he had learned of his maſter, ſent a fountain to fetch water; the poor ſcholar, however, not recollecting the words to make it ſtop, the fountain went and fetched water without ceaſing, till it filled the houſe up to the windows.—A ſimilar tale is related in verſe by ſeveral poets, both French and Engliſh.

1058.—*Of Chriſtian blood devoutly ſpilt—*

The war was begun and carried on by the preſbyterians with a great ſhew of godlineſs, for the ſake of religion, and in defence of the goſpel.

1059.—*For ſo our ignorance was flamm'd,*
To damn ourſelves, t' avoid being damn'd—

To commit ſuch damnable ſins as robbery, rebellion, and murder, with a view of keeping out arminianiſm, popery, &c. which we were made to believe were likely to overſpread the kingdom, and would be deſtructive to our ſalvation.—Thus Martial, Epig. lib. ii. 80.

Hoſtem cum fugeret, ſe Fannius ipſe peremit:
Hic, rogo, non furor eſt, ne moriare, mori.

1061.—*Till finding your old foe, the hangman,*
Was like to lurch you at back-gammon—

Finding the king was likely to get the better of you, and that we were all in danger of being hanged as traitors, we took the war from your hands, into our own management.

1070.—*And fancy only on the bye—*

Bye-bets are bets made beſide the game, often by ſtanders-by: the preſbyterians, from being principals in the cauſe, were reduced to make a ſecondary figure, and from playing the game became lookers-on.

1074.—*From hanging up, like alligators—*

Alligators were frequently hung up in the ſhops of quacks, druggiſts, and apothecaries. Thus Romeo ſays of the apothecary,

And in his needy ſhop a tortoiſe hung,
An alligator ſtuft, and other ſkins
Of ill-ſhap'd fiſhes.

1078.—*And not have been one rope behind—*

The diſſenters, when in power, were no enemies to perſecution. See Diſſenters Sayings, by Sir Roger L'Eſtrange, ſecond part, printed 1681. Edwards, in his Full Anſwer, p. 244, ſays: "A toleration of one or more different ways of churches and church government eſtabliſhed, will be to this kingdom very miſchievous, pernicious, and deſtructive."—Love, in his ſermon at Uxbridge, Jan. 30, 1644, p. 26, "I have often thought that too much mercy towards malignants hath made more delinquents than ever juſtice puniſhed."—Marſhall, to the commons, Feb. 23, 1641. "He is a curſed man that with-holds his hand from ſhedding of blood; or ſhall do it, as Saul did againſt the Amalekites, kill ſome, and ſave ſome."—And Baxter, in his Preface to the Nonconformiſts Plea, "Liberty, in all matters of worſhip and of faith, is the open and apparent way to ſet up popery in the land."——Calamy being aſked, what he would do with thoſe who differed from him in opinion, ſaid, he would not meddle with their conſciences, only with their perſons and eſtates.

1079.—*Thoſe were your motives to divide,*
And ſcruple, on the other ſide—

He tells the preſbyterians, that their jealouſy of the independents cauſed them to diſcontinue their exertions, not any conviction of their having been in the wrong.

1085.—*For truth no more unveil'd your eyes,*
Than maggots are convinc'd to flies—

The change was produced in them merely by the courſe of their nature. The edition of 1710 reads,

Than maggots when they turn to flies.

1091.—*That to your own imperious wills,*
Laid law and goſpel neck and heels—

Some perſons have ſought for a ſyſtem of natural philoſophy in the Old Teſtament, " inter viva quærentes mortua," as Lord Bacon ſays: who wiſely adds, " tantoque magis hæc vanitas inhibenda venit, et coërcenda, quia ex divinorum et humanorum maleſana admiſtione, non ſolum educitur philoſophia phantaſtica, ſed etiam religio hæretica." Novum organum, ſect. lxv.—Others have there found, or thought they found, the ſublimeſt doctrines of Chriſtianity. The famous Poſtellus obſerved, that there were eleven thouſand proofs of the Trinity in the Old Teſtament, interpreted rightly, that is, ετυμολογιϛικως, καϐϐαλιϛικως.

1093.—*Corrupted the old teſtament,*
To ſerve the new for precedent;
T' amend its errors and defects,
With murder and rebellion texts—

The preſbyterians, he ſays, finding no countenance for their purpoſes in the New Teſtament, took their meaſures of obedience from ſome inſtances of rebellion in the old.—The preſbyterian printer, who printed the ſeventh commandment, Thou *ſhalt* commit adultery, was heavily fined for his blunder.

1101.—*As Mahomet, your chief, began*
To mix them in the Alcoran—

In his pindaric ode upon an hypocritical non-conformiſt, Remains, vol. i. p. 135, Mr. Butler ſays,

For the Turks patriarch, Mahomet,
Was the firſt great reformer, and the chief,
Of th' ancient Chriſtian belief,
That mix'd it with new light and cheat,
With revelations, dreams, and viſions,
And apoſtolic ſuperſtitions,
To be held forth, and carry'd on by war:
And his ſucceſſor was a preſbyter.

1108.—*As pigs are ſaid to ſee the wind—*

Pigs have remarkable ſmall eyes, and yet are ſaid to be very ſagacious in foretelling wind and weather. Thus, in a poem entitled Hudibras at Court, we read,

And now, as hogs can ſee the wind,
And ſtorms at diſtance coming find.

This obſervation occurs three times in the books falſely called the Poſthumous Works of Mr. Samuel Butler, 4th edition, 1732.—Plutarch remarks a peculiarity in pig's eyes. They are ſo ſituated and conſtructed, that the animal cannot look upwards, and never hath a view of the heavens till he is thrown upon his back, and then, clamorous as he is, aſtoniſhment and terror ſilence him in an inſtant.

1110.—*And Knightſbridge with illumination—*

At this village, near London, was a famous mad-houſe, to which the poet alludes.

1111.—*Made children, with your tones, to run for 't,*
As bad as Bloodybones or Lunsford—

Frightened children as much by your preaching, as if you had told them the diſmal ſtory of Raw-head and Bloody-bones, or had related to them the cruelties, which you affirm were practiſed by Colonel Lunſford.——Colonel Lunsford, killed at Briſtol, 1643, was a man of great ſobriety, induſtry, and courage; but his enemies painted him as a cruel brute; ſaid he devoured children, and when he was killed, that a child's arm was found in his pocket. Echard, vol. ii. p. 425. Lilbourn glories on his trial in having raiſed a report that Colonel Lunsford, and his aſſociates, intended to cut the throats of the chiefeſt men then ſitting in the houſe of peers. Sir Thomas Lunsford was made lieutenant of the Tower by the king, a little before the beginning of the war: but afterwards removed by him at the deſire of the parliament. An order was made in the parliament for ſuppreſſing Lunsford and Lord Digby, though at the ſame time all the cavalry they had was an hired coach and ſix horſes.——In the 3d act of Sir Robert Howard's comedy of the Committee, the firſt Bailiff ſays,

O! 'tis a bloody-minded man!
I'll warrant you this vile cavalier, has eat many a child.

See more in Dr. Grey's note on this paſſage.

1115.—*Transform'd all wives to Dalilahs,*
Whoſe huſbands were not for the cauſe—

If the huſband ſided not with the preſbyterians, his wife was repreſented as inſidious and a betrayer of her country's intereſt, ſuch as Dalilah was to Samſon and the Iſraelites. Judges xvi.

1117.—*And turn'd the men to ten-horn'd cattle,*
Becauſe they came not out to battle—

Reſembled them to the ten horns, or ten kings, who gave their power and ſtrength to the beaſt. Revelation, xvii. 12. See alſo Daniel vii. v. 7. A cuckold is called a horned beaſt; a notorious cuckold may be called a ten-horned beaſt, there being no beaſt known with more horns than the beaſt in viſion.

1119.—*Made tailors' 'prentices turn heroes,*
For fear of being transform'd to Meroz—

'Curſe ye Meroz,' ſaid the the angel of the Lord; 'Curſe ye bitterly 'the inhabitants thereof; becauſe they came not to the help of the Lord 'againſt the mighty.' Judges, v. 23. This was a favourite text with thoſe who preached for the parliament; and it aſſiſted them much in raiſing recruits.

1124.—*And charm whole herds of beaſts, like Orpheus—*

Mulcentem tigres, et agentem carmine quercus.

Georg. IV. 510.

1127.—*And ſettle on a new freehold,*
As Marcle-hill had done of old—

Not far from Ledbury, in Herefordſhire, toward the conflux of the Lug and Wye, in the pariſh of Marcle, is a hill, which in the year 1575, moved to a conſiderable diſtance.—Philips in his Cider (p. 12. l. 801. Ed. Dunſter) ſpeaking of Marcle-hill, ſays,

Deceitful ground, who knows but that once more
The mount may journey, and his preſent ſite
Forſaking, to thy neighbours bounds transfer
The goodly plants, affording matter ſtrange
For law debates———

Camden in his Life of Queen Elizabeth, book ii. p. 20. thinks the motion was occaſioned by an earthquake, which he calls braſmatia; though the cauſe of it more probably was a ſubterraneous current. Some houſes and a chapel were overturned.—I remember an accident of this kind which happened near Grafton, on the ſide of Bredon-hill, and another near Broſeley in Shropſhire. A ſimilar phenomenon was obſerved at Eroge, in Judea, in the time of king Uzziah, and is recorded by Joſephus, lib. ix. cap. 11.

1135.—*Until the cauſe became a Damon,*
And Pythias the wicked Mammon—

Until Mammon and the cauſe were as cloſely united, and as dear friends as Damon and Pythias, two perſons whoſe friendſhip is celebrated by Plutarch, Valerius Maximus, and others.—In Jamblichus's Life of Pythagoras, No. 234, this ſtory is related at length from Ariſtoxenus, who heard it from the mouth of Dionyſius himſelf the tyrant concerned, after he was diſpoſeſſed of the ſovereignty, and become a ſchoolmaſter at Corinth. As it reſts upon better authority than ſuch narratives in general can appeal to, it is here abridged for the amuſement of the reader. Though I muſt firſt obſerve, that the true name of one of thoſe friends was not Pythias, but Phintias. See Porphyr. in vita Pythagoræ, ult. p. 53. ed. Kuſter. Tull. de Offic. iii. 10. and Lactantius, v. 17.—The courtiers of Dionyſius the younger, tyrant of Sicily, contended in his preſence, that the boaſted virtues of the Pythagoreans, their determined

ſpirit, their apathy, their firmneſs in friendſhip, were all mere illuſions, which would vaniſh on the firſt appearance of danger or diſtreſs. To prove this aſſertion, they agreed to accuſe Phintias, one of the ſect, of a conſpiracy againſt the ſovereign. He was ſummoned before the tyrant, who informed him of the charge, and to his great ſurpriſe added, that there was the fulleſt evidence of his guilt, and he muſt die. Phintias replied, if it were ſo, he would only beg the reſpite of a few hours, while he might go home, and ſettle the common concerns of his friend Damon and himſelf: in the mean time, Damon would be ſecurity for his appearance. Dionyſius aſſented to the propoſal; and when Damon ſurrendered himſelf, the courtiers all ſneered, concluding, that he was become the dupe of his own credulity. But, on the return of Phintias in the evening, to releaſe his bail, and ſubmit to his ſentence, they were quite aſtoniſhed; and none more than the tyrant himſelf, who embraced the illuſtrious pair, and requeſted they would admit him to a ſhare in their friendſhip.

1143.—*Who, tho' but gifted at your feet—*
——'Bred up at the feet of Gamaliel.'

1169.—*And with his ſquirt-fire———*

His muſket, ſo called in the true ſpirit of burleſque.

1192.—*As grace is introduc'd by ſin—*

Thus Saint Paul to the Romans: "Shall we continue in ſin, that grace may abound?"

1199.—*To reformado, one and all,*
T' your great croyſado general—

The parliament, that they might not ſeem to continue the war from any regard to their own intereſt and advantage, paſſed a vote, December

9, 1644, to prevent the members of either houſe from holding offices in the ſtate. This was called the ſelf-denying ordinance. The ſecret intention of it was, to leſſen the influence of the preſbyterians, which it ſoon effected, by depriving Eſſex, their general, and many others, of their employments. He calls him their croiſado-general, becauſe they pretended to engage in the war chiefly on account of religion: the holy war againſt the Turks and Saracens had the name of croiſado, from the croſs diſplayed on the banners. The old annotator, and after him Doctor Grey, tells us, that the general here deſigned was Fairfax. But neither the ſcope of the poet, nor the truth of hiſtory, will admit of this application of the paſſage. For the perſon who ſpeaks is an independent, and he tells the preſbyterian, that the independents were obliged to turn out the preſbyterians and their general. This ſuits exactly with Eſſex, who altogether eſpouſed the preſbyterian intereſt; and was laid aſide, with the reſt of the preſbyterians, by the contrivance above-mentioned. Whereas Fairfax, though he thought himſelf a preſbyterian, as Lord Clarendon ſays, was always linked with the independents, and executed their deſigns. He was firſt raiſed to the command by the intrigues of Cromwell and Ireton, becauſe they knew him to be an eaſy man, one who would ſubmit to their direction. Neither is it true, that Fairfax was diſmiſſed. On the contrary, he laid down his commiſſion, though Cromwell, Whitelock, and the heads of the party, deſired him to keep his command, and a ſolemn conference was held with him, the particulars whereof may be ſeen in Whitelock's Memorial—The reader muſt conſtantly remember, that it is an independent here ſpeaking, defending his ſect againſt the former ſpeaker, who was a preſbyterian.

1201.—*Your greedy ſlav'ring to devour—*

That is, letting your mouths greedily water.

1209.—*Your envy to be ſprinkled down,*
By under-churches in the town—

Your impatience under the diſgrace of being out-preached by the independent teachers.

1215.—*Who have prevail'd beyond their plots—*

The plots of the royaliſts, I think, are here meant, though in that ſenſe the paſſage is not ſtrictly grammatical.

1227.—*For who e'er heard of reſtoration,*
Until your thorough reformation—

The independent here charges the preſbyterians with having no deſign of reſtoring the king, notwithſtanding the merit they made of ſuch intentions after the reſtoration, until they were turned out of all power and profit by ſale of the crown and church lands, and that it was not their loyalty, but their diſappointment and reſentment againſt the independents, that made them think of treating with the king.

1236.—*All plain, and extant, as your ears—*

May be ſpoken in ridicule, becauſe many of the preſbyterians had loſt their ears in the pillory. Or the poet may recollect his 'long ear'd rout.' In Dryden's Hind and Panther, we have a ſimilar alluſion:

And pricks up his predeſtinating ears.

1239.—*Where Henderſon and th' other maſſes—*

That is, the other divines. Miniſters in thoſe days were called maſters, as they are at the 854th line of this canto. One of this order

would have been ſtyled, not the reverend, but maſter, or maſter doctor ſuch an one; and ſometimes, for brevity's ſake, and familiarly, mas; the plural of which, our poet makes maſſes. See Ben Johnſon, and Spectator, No. 147.* Mr. Butler, in this place, muſt be charged with a ſmall anachroniſm; for the treaty at the Iſle of Wight was ſubſequent to the death of Henderſon by the ſpace of two years. The divines employed there, were † Marſhal, Vines, Caryl, Seaman, Jenkyns, and Shurſton. Henderſon was preſent at the Uxbridge treaty; and diſputed with the king at Newcaſtle when he was in the Scottiſh army. Soon after which he died, as ſome ſaid, of grief, becauſe he could not convince the king: but as others ſaid, of remorſe, for having oppoſed him. According to theſe laſt, while on his death-bed, he publiſhed a ſolemn declaration to the parliament and ſynod of England, ſetting forth, 'that they had been 'abuſed with moſt falſe aſperſions againſt his majeſty; and that they 'ought to reſtore him to his full rights, royal throne and dignity, leſt an 'endleſs character of ingratitude lie upon them.' Of the king himſelf, beſide commending his juſtice, magnanimity, and other virtues, he ſpeaks in theſe terms: 'I do declare before God and the world, whether in re-'lation to the kirk or ſtate, I found his majeſty the moſt intelligent man 'that I ever ſpake with; as far beyond my expreſſion as expectation. I 'profeſs, I was oftentimes aſtoniſhed with the quickneſs of his reaſons and 'replies: wondered how he, ſpending his time in ſport and recreations, 'could have attained to ſo great knowledge: and I muſt confeſs, that I 'was convinced in conſcience, and knew not how to give him any reaſon-'able ſatisfaction. Yet the ſweetneſs of his diſpoſition is ſuch, that what-'ever I ſaid was well taken. I muſt ſay, that I never met with any diſpu-

* Andrew Cant is there called *Mas* Cant.

† Carte ſays, Marſhal, Vines, and two others. Stephen Marſhal, he ſays, was a bloody man in all his prayers and ſermons; and Mr. Vines a more Chriſtian ſpirit, more modeſt, learned, pious, and rational in his diſcourſes.

'tant of that mild and calm temper, which convinced me, that his wiſdom 'and moderation could not be without an extraordinary meaſure of divine 'grace. I dare ſay, if his advice had been followed, all the blood that has 'been ſhed, and all the rapine that has been committed, would have been 'prevented.'——If it be true that Henderſon made this declaration, it will amount to the higheſt encomium that could poſſibly be beſtowed upon the king, particularly as coming from the mouth of an enemy.

1242.—*Altho' but paltry Ob and Sollers—*

That is, although only contemptible dabblers in ſchool logic. So in Burton's Melancholy, 'A pack of Obs and Sollers.' The polemic divines of that age and ſtamp, filled the margins both of their tracts and ſermons with the words Ob and Sol; the one ſtanding for objection, the other for ſolution.——Biſhop Sanderſon, in his Concio ad Aulam, ſays——'The devil is an arrand ſophiſter, and will not take an 'anſwer, though never ſo reaſonable and ſatisfactory, but will ever 'have ſomewhat or other to reply.' So long as we hold us but to Ob 'and Sol, to argument and anſwer, he will never out, but wrangle ad infi-'nitum.'—So we ſay, pro and con.—The old annotator's note on this paſſage is ſo erroneous, as to ſhew plainly that he could not be Butler.

1244.—*Had been a courſing in the ſchools—*

Courſing is a term uſed in the univerſity of Oxford for ſome exerciſes preparatory to a maſter's degree. They were diſputations in Lent, which were regulated by Dr. John Fell; for before his time, the endeavours of one party to run down and confute another in diſputations, did commonly end in blows, and domeſtic quarrels, the refuge of the vanquiſhed party. Wood's Athen. vol. ii. p. 603. Hence, and from another paſſage or two, it has been thought that Mr. Butler had received an academical education.

1250.— ——— *Like Sir Pride, or Hughſon—*

Pride was originally a dray-man; but at laſt became a famous colonel in the parliament army, was knighted by Cromwell with a faggot ſtick, hence in deriſion called Sir Pride, and made one of his lords in parliament. Hewſon was at firſt a ſhoe-maker or a cobler, afterwards colonel in the parliament army, and one of Oliver's lords of the upper houſe.

1255.—*But ere this paſs'd, the wiſe debate*
Spent ſo much time it grew too late—

The treaty at the Iſle of Wight, was appointed at the firſt for forty days; then continued for fourteen days longer, then for four, and at laſt for one more. By this artifice, the king's enemies gave Cromwell time to return from Scotland. Whereas it had been the true intereſt and policy of all that deſired peace and a ſettlement of the kingdom, to have haſtened the treaty while the army was abſent. *Lord Clarendon.* During the treaty, Cromwell and his officers frequently petitioned parliament to puniſh delinquents. *Whit. Mem.*

1260.—*And turn th'* untimely *ſophiſts out—*

Untimely, uſually ſignifies premature, but here, unſeaſonable.

1263.—*When from a ſcoundrel holder-forth—*

Chriſtopher Love, a furious preſbyterian, who preached a ſermon at Uxbridge during the treaty held there, introducing many reflections upon his majeſty's perſon and government, and ſtirring up the people againſt the king's commiſſioners. He was executed in 1651 for treaſon, by means of Cromwell and the independents.

1269.—*So when the Scots, your conſtant cronies,*
Th' eſpouſers of your cauſe and monies—

The Scots, in their firſt expedition, 1640, had 300,000l. given them for brotherly aſſiſtance, beſides a contribution of 850l. a day from the northern counties. In their ſecond expedition, 1643, beſides much free quarter, they had 19,700l. monthly, and received 72,972l. in one year by cuſtoms on coals. The parliament agreed with them for 400,000l. on the ſurrender of the king. Dugdale.

1277.—*And ſuffer'd your own tribe of chriſtians*
To fall before, as true Philiſtines—

The Scots made a third expedition into England, 1648, under Duke Hamilton, which was ſuppoſed to be intended for the reſcue of the king. They entered a fourth time under Charles II. when the preſbyterians were expected to join them. Yet the latter aſſiſted Cromwell: even their preachers marched with him; thus ſuffering preſbyterian brethren, a portion of the true church, or true Iſraelites, to fall before the independent army, whom they reckoned no better than Philiſtines.

1293.—*All countries are a wiſe man's home—*
Omne ſolum forti patria eſt.————Ovid.

Ibi eſſe judicabo Romam, ubicunque liberum eſſe licebit; ſays Brutus in a letter to Cicero.

1308.—*None riſe ſo high as from the halter—*

In a conference between Mr. le Preſident de Bellievre and Cardinal de Retz, I will tell you, ſaid the former, what I learned from Cromwell:

Il me diſoit un jour, que l'on ne montoit jamais ſi haut, que quand on ne ſait où l'on va. Vous ſavez, dis-je à Bellievre, que j'ai horreur pour Cromwell; mais, quelque grande homme qu'on nous le prône, j'ajoute le mepris; s'il eſt de ce ſentiment, il eſt d'un fou. De Retz adds, that this converſation came to Cromwell's ears; and that he had like to have paid dearly in the ſequel for the indiſcretion of his tongue. Mem. de Retz, vol. ii. lib. iii. p. 385.

1323.—*I grant all courſes are in vain,*
Unleſs we can get in again—

When General Monk reſtored the excluded members, the Rumpers, perceiving they could not carry things their own way, and rule as they had done, quitted the houſe.

1329.—*Money, that, like the ſwords of kings,*
Is the laſt reaſon of all things—

Diodorus Siculus relates, that when the height of the walls of Amphipolis was pointed out to Philip, as rendering the town impregnable: he obſerved, they were not ſo high but money could be thrown over them.—And Cicero, in his ſecond oration againſt Verres, nihil eſt tam ſanctum quod non violari, nihil tam munitum quod non expugnari, pecuniâ poſſit. The motto upon the cannon of the king of France was, Ratio ultima regum.

1336.—*One church and ſtate will not ſuffice*
T' expoſe to ſale——

There is a liſt of above a hundred of the principal actors in this rebellion, among whom the plunder of the church, crown, and kingdom was

divided; to ſome five, ten, or twenty thouſand pounds; to others, lands and offices of many hundreds or thouſands a year. At the end of the liſt, the author ſays, it was computed that they had ſhared among themſelves near twenty millions.

1337. ——— *beſides the wages—*

They allowed, by their own order, four pounds a week to each member—each member of the aſſembly of divines was allowed four ſhillings a day.——Are the members of the National Aſſembly in France better paid?

1358.—*And preſent pow'r from taking root—*

General Monk and his party, or the committee of ſafety: for we muſt underſtand the ſcene to be laid at the time when Monk bore the ſway, or, as will appear by and by, at the roaſting of the rumps, when Monk and the city of London united againſt the Rump parliament.

1377.—*Unite them, and their different maggots,*
As long and ſhort ſticks are in faggots—

Vis unita fortior. See Æſop's Fables, 171. ed. Oxon. and Plutarch de Garrulitate, ii. p. 511. Swift told this fable after the ancients, with exquiſite humour, to reconcile Queen Ann's miniſters.

1381.—*Erect them into ſeparate*
New Jewiſh tribes in church and ſtate—

Make them diſtinct in their opinions and intereſts, like the Jews, who were not allowed to intermarry or converſe with the nations around them.

1383.—*To join in marriage and commerce—*

The accent is here laid upon the laſt ſyllable of commerce, as in Waller, p. 59. ſmall edition by Fenton,

Or what commerce can men with monſters find.

1384.—*And only 'mong themſelves converſe,*
And all that are not of their mind,
Make enemies to all mankind—

The odium humani generis of Tacitus, and the non monſtrare vias eadem niſi ſacra colenti of the ſame author, are here alluded to.

1388.—*From conclave down to conventicle—*

That is, papiſts as well as non-conformiſts.

1397.—Read, protect their *emiſſaires*, as the French in three ſyllables, otherwiſe there is a ſyllable too much in the verſe.

1410.—*Like hawks, from baiting on their perches—*

From being too forward, or ready to take flight.

1413.—*They may be ready to reſtore*
Their own fifth monarchy once more—

In addition to the four great monarchies which have appeared in the world, ſome of the enthuſiaſts thought that Chriſt was to reign temporally upon earth, and to eſtabliſh a fifth monarchy.

1416.—*Againſt revolts of providence—*

The ſectaries of thoſe days talked more familiarly to Almighty God, than they dared to do to a ſuperior officer: they remonſtrated with him, made him the author of all their wicked machinations, and, if their projects failed, they ſaid that Providence had revolted from them.

1420.—*Our ruin* turn'd us *miſcreants—*

Suppoſe we read, turns us miſcreants.

1473.—*Obſtruct, perplex, diſtract, entangle,*
And lay perpetual trains, to wrangle—

Exactly the advice given in Ariſtophanes to the ſauſage-maker turned politician, Equites, v. 214. Many political characters, in the time of Oliver, ſeem to have followed it. Si quid inter comitia diſceptandum, quæſitis diverticulis, aut injectis inter æſtus diſputandi ſcrupulis, ut rei determinatio in aliud tempus diſtineretur procurabant. De regiis conceſſionibus uſque ad diem poſterum acriter diſputatum eſt; dum interea ſcrupulos nectunt, diſſeminant rixas, ſcindunt in diverſum partes, longiſque oratiunculis tempus terunt oligarchici et democratici.

1488.—Mr. Butler has ſeldom been ſo inattentive to rhyme, as in this and the following couplet.

1493.—*Intruſt it under ſolemn vows*
Of mum, and ſilence, and the roſe—

When any thing was ſaid in confidence, the ſpeaker in concluſion generally uſed the word mum, or ſilence. The roſe was conſidered by

the ancients as an emblem of ſilence, from its being dedicated by Cupid to Harpocrates the god of ſilence, to engage him to conceal the actions of his mother Venus. Whence, in rooms deſigned for convivial meetings, it was cuſtomary to place a roſe above the table, to ſignify that any thing there ſpoken ought never to be divulged. The epigram ſays,

Eſt roſa flos Veneris, cujus quo facta laterent,
Harpocrati, matris dona, dicavit amor.
Inde roſam menſis hoſpes ſuſpendit amicis,
Conviva ut ſub eâ dicta tacenda ſciat.

A roſe was frequently figured on the ceiling of rooms, both in England and Germany.

1504.—*He thus began his tale by fits—*

By this ſpeaker is repreſented Sir Martin Noel, who, while the cabal was ſitting, brought news that the Rump parliament was diſmiſſed, the ſecluded members brought into the houſe, and that the mob of London approved of the meaſure. Mr. Butler tells this tale for Sir Martin with wonderful humour.

1527.—*Some, on the ſign-poſt of an ale-houſe,*
Hang in effigy, on the gallows—

For, or inſtead of, a gallows, would, perhaps, be a more correct reading: it is better to hang the effigy on the ſign-poſt, than the original on the lamp-iron.

1534.—*Be ready liſted under Dun,*
That worthy patriot———

Dun was common hangman at that time, and ſucceeding executioners went by his name, till eclipſed by ſquire Ketch. But the character here delineated was certainly intended for Sir Arthur Hazlerig, knight of the ſhire, in the Long parliament, for the county of Leiceſter, and one of the five members of the houſe of commons impeached by the king in the beginning of that parliament. He brought in the bill of attainder againſt the Earl of Strafford, and the bill againſt epiſcopacy; though the latter was delivered by Sir Edward Deering at his procurement. He alſo brought in the bill for the militia. Lord Clarendon ſays, he was uſed like the dove out of the ark, to try what footing the party could have for their deſigns. He was a hot-headed republican, and made great diſturbances afterwards in the parliament of Oliver and Richard. He was always one of the Rump; and a little before this time, when the committee of ſafety had been ſet up, and the Rump excluded, he had ſeized Portſmouth for their uſe.——It is probable that he might call Sir Arthur by the hangman's name, either for ſome barbarous execution which he had cauſed to be done in a military way, or for his forwardneſs and zeal in parliament in bringing the royaliſts to execution, and the king himſelf: for I find three addreſſes, which we may well ſuppoſe were promoted by him; one from the garriſons of Newcaſtle and Tinmouth, where Hazlerig was governor; another from the mayor and aldermen of Newcaſtle; and a third from the county of Leiceſter, which Hazlerig repreſented; all of them for the trial of the king.———Dun, however, is ſometimes put for don or knight, as at line 110, of the next canto.——— Before Monk's intentions were known, Hazlerig, in a converſation with him, ſaid, 'I ſee which way things are going; monarchy will be reſtored;

and then I know what will become of me.' 'Pugh,' replied Monk, 'I will ſecure you for two-pence.' In no long time after, when the ſecret was out, Hazlerig ſent Monk a letter, with two-pence incloſed. This incident is mentioned in the third volume of Lord Clarendon's State Papers, printed at Oxford. Sir Arthur enliſted many ſoldiers, and had a regiment called his Lobſters.

1535.—*That worthy patriot, once the fellows,*
And tinder-box of all his fellows—

Without pretending that Butler had any view in this to the ancients, it reminds me of the magnificent titles given to ſucceſsful generals. Fabius, I think, was called the ſhield, Marcellus the ſword of Rome, and Scipio the thunderbolt of war.—Swift excelled in this ſpecies of humour,

Would you deſcribe Turenne or Trump,
Think of a bucket, or a pump.

1541.—*For ſince the ſtate has made a quint*
Of generals, he 's liſted in't—

Quint, that is a quorum of five. After the death of Cromwell, and the depoſition of Richard, when the Rump parliament was reſtored, leſt any commander in chief ſhould again uſurp the ſovereignty, they reſolved that their ſpeaker ſhould hold the offices both of general and admiral, which for a time he did. The government of the army was then put into the hands of ſeven commiſſioners, of whom Hazlerig was one. And again, Feb. 11, 1659, Monk, Hazlerig, Walton, Morley, and Alured, were appointed commiſſioners to govern the army. Whitelock's words are, that Hazlerig did drive on furiouſly.

1547.—*He 's mounted on a hazel bavin—*

An hazel faggot, ſuch as bakers heat their ovens with.

1548.—*A cropp'd malignant baker gave 'em—*

Pillory, and cropping the ears, was a puniſhment inflicted on bakers who made ſhort weight, or bad bread. The ſectaries called all thoſe malignants, who were not of their party.

1550.—*Th' have roaſted Cook already, and Pride in—*

Cook was ſolicitor at the king's trial: he drew up a charge againſt him; and was ready with a formal plea, in caſe the king had ſubmitted to the juriſdiction of the court. The plea was printed, and anſwered by Butler, in his Remains, (not the genuine ones, vol. i. p. 116.) Lord Clarendon allows him to have been a man of abilities. His defence at his trial was bold and manly, though not diſcreet or judicious.——Pride has been ſpoken of before. It was he who garbled the houſe of commons, cauſing 41 members to be ſeized and confined, and denying entrance to 160 more; ſeveral others being terrified declined ſitting, and left the houſe to about 150, who paſſed the vote for the trial of the king. This expulſion was called Colonel Pride's Purge, and was the beginning of the Rump parliament.

1564.—*Their founder was a blown-up ſoldier—*

Ignatius Loyola, founder of the ſociety of Jeſuits, was a Spaniſh gentleman, and bred a ſoldier: wounded at the ſiege of Pampeluna by the French, in 1521.

1567.—*Since firſt they fail'd in their deſigns,*
To take in heav'n by ſpringing mines,
And, with unanſwerable barrels
Of gunpowder, diſpute their quarrels—

Alluding to the gunpowder-plot, in the reign of James I. ſuppoſed to have been conducted by the Jeſuits, and for which Garnet and Oldcorn ſuffered.

1574.—*Diſguis'd in rumps, like Sambenites—*

Perſons wearing the Sambonito: a ſtraight yellow coat without ſleeves, having the picture of the devil painted upon it in black, wherein the officers of the inquiſition diſguiſe and expoſe heretics after their condemnation.

1577.—*Nor have they choſen rumps amiſs—*

The ſeveral pleaſant arguments which follow, may be ſeen in a proſe tract of the author's, called a ſpeech made at the Rota. Remains, vol. i. page 320.

1581.—*Who, 'cauſe they 're waſted to the ſtumps,*
Are repreſented beſt by rumps—

Lord Clarendon ſays, they were called the Rump parliament, as being the fag end of a carcaſe long ſince expired: they were reduced to leſs than a tenth part of their original number.

1585.—*And from the Coptic prieſt, Kircherus,*
Found out this myſtic way to jeer us—

The Chriſtians in Egypt are called Coptics, from a city in or near which many of them dwelt. Athanaſius Kircher, the Jeſuit, wrote many books on the antiquities of Egypt, one of them is called Oedipus Egyptiacus; for which he ſays he ſtudied the Egyptian myſteries twenty years.

1587.—*For, as the Egyptians us'd by bees*
T' expreſs their ancient Ptolemies—

As the Egyptians anciently repreſented their kings under the emblem of a bee, which has the power of diſpenſing benefits and inflicting puniſhments by its honey and its ſting, though the poet attends principally to the energy which it bears in its tail; ſo the citizens of London ſignificantly repreſented this fag-end of a parliament by the rumps, or tail-parts, of ſheep and other animals:—ſome editions read antique Ptolemies.

1609.—*For as a fly that goes to bed,*
Reſts with his tail above his head—

Several ſorts of flies, having their fore legs ſhorter than their hind legs, are generally ſeen at reſt with their heads downward.

1615.—*The learned rabbins of the Jews*
Write there's a bone, which they call luez—

Eben Ezra, and Manaſſeh Ben Iſrael, taught, that there is a bone in the rump of a man, of the ſize and ſhape of half a pea; from which, as from an incorruptible ſeed, the whole man would be perfectly formed at the reſurrection.—Remains, vol. i. p. 320.——The Rabbins found their

wild conjectures on Geneſis, c. xlviii. v. 2 and 3, where Luz ſeems to mean the name of a place, not of a bone. " And Jacob ſaid unto Joſeph, God " Almighty appeared unto me at Luz, in the land of Canaan, and bleſſed " me, and ſaid, Behold I will make thee fruitful, and multiply thee, and I " will make thee a multitude of people, and will give this land to thy " ſeed after thee for an everlaſting poſſeſſion."——See more, Agrippa de occultâ philoſophiâ, l. i. c. 20. Buxtorf, in his Chaldean Dictionary, under the word Luz, ſays, it is the name of a human bone, which the Jews look upon as incorruptible. In a book called Breſhith Rabboth, ſect. 28, it is ſaid, that Adrian reducing the bones to powder, aſked the Rabbin Jehoſhuang (Jeſuah, the ſon of Hanniah) how God would raiſe man at the day of judgment: from the Luz replied the Rabbin: how do you know it? ſays Adrian: bring me one, and you ſhall ſee, ſays Jehoſhuang; one was produced, and all methods, by fire, pounding, &c. tried, but in vain. (French note.) In the General Dictionary, Art. Barchochebas (or, the ſon of the ſtar) we read, that the Jewiſh authors ſuppoſe that Hadrian was in perſon in the war againſt the Jews, and that he beſieged and took the city of Bitter, and that he then had this conference with the Rabbi. See Manaſſe Ben-Iſrael de reſurrectione, lib. ii. cap. 15.

1623.—*From whence the learned ſons of art,*
Os ſacrum juſtly ſtyle that part—

The loweſt of the vertebræ, or rather the bone below the vertebræ, is ſo called; not for the reaſon wittily aſſigned by our poet, but, as Bartholine ſays, becauſe it is much bigger than any of the vertebræ,—vel quod

partibus obſcœnis, naturâ ipsâ occultatis, ſubjacet; ſacrum enim execrabile; as in Virgil.

Auri ſacra fames———

1625.—*Then what can better repreſent,*
Than this rump-bone, the parliament?
That after ſev'ral rude ejections,
And as prodigious reſurrections,
With new reverſions of nine lives,
Start up, and like a cat revives—

The Rump, properly ſo called, began at Colonel Pride's purge abovementioned, a little before the king's death; and had the ſupreme authority about five years. Cromwell, Lambert, Harriſon, &c. turned out the Rump, April 23, 1653, and ſoon afterward Cromwell uſurped the adminiſtration, and held it almoſt five years more. After Cromwell's death, and the depoſition of his ſon Richard, the Rump parliament was reſtored by Lambert and other officers of the army, the excluded members not being permitted to ſit. They began their meeting May 7, 1659, in number about forty-two. On ſome animoſities and quarrels between them and the army, they were prevented again from ſitting, by Lambert and the officers, October 13, in the ſame year. After this, the officers choſe a committee of ſafety of twenty-three perſons. Theſe adminiſtered the affairs of government till Dec. 20, when, finding themſelves generally hated and ſlighted, and wanting money to pay the ſoldiers, Fleetwood, and the reſt of them, deſired the Rump to return to the exerciſe of their truſt. At length, by means of General Monk, above eighty of the old ſecluded

members reſumed their places in the houſe; upon which moſt of the Rumpers quitted it.—Mr. Butler, in his Genuine Remains, vol. i. p. 320, ſays, " nothing can bear a nearer reſemblance to the Luz, or rump " bone of the antient Rabbins, than the preſent parliament, that has been " ſo many years dead, and rotten under ground, to any man's thinking, " that the ghoſts of ſome of the members thereof have tranſmigrated in- " to other parliaments, and ſome into thoſe parts from whence there is " no redemption, ſhould nevertheleſs, at two ſeveral and reſpective re- " ſurrections ſtart up, like the dragon's teeth that were ſown, into living, " natural, and carnal members. And, hence it is, I ſuppoſe, that the " phyſicians and anatomiſts call this bone, os ſacrum, or the holy bone."

1635.—*Condemn'd t' ungoverning diſtreſs;*
And paltry private wretchedneſs;
Worſe than the devil to privation,
Beyond all hopes of reſtoration:
And parted, like the body and ſoul,
From all dominion and controul—

Theſe lines paint well the hunger and thirſt after power in ambitious minds. Ariſtotle's Politic. lib. 3. relates the complaint of Jaſon, that when he had not empire, he was famiſhed, for he knew not how to live as a private man. Commentators think Tiberius alluded to this ſaying in his rebuke to Agrippina, recorded by Tacitus, An. iv. 52. and Suetonius in Tiberio, cap. 53. What, child, becauſe you do not govern us all, do you think yourſelf wronged.

1689.—*And beat a Tuſcan running horſe,*
Whoſe jockey-rider is all ſpurs—

Races of this kind are practiſed both in the corſo at Rome, and at Florence. At Rome, in the carnival, there are five or ſix horſes trained on purpoſe for this diverſion. They are drawn up a-breaſt in the piazza del popolo; and certain balls, with little ſharp ſpikes are hung along their rumps, which ſerve to ſpur them on as ſoon as they begin to run.

NOTES.

PART III. CANTO III.

THE Editor was much inclined to follow the plan of the French tranſlator, and place this before the preceding canto ; but he was afraid to alter the form which Butler himſelf had made choice of, eſpecially as the poet had taken the pains to recapitulate and explain the foregoing adventure, and bring it back to the reader's memory.

3.—*That ſpring, like fern, that inſect weed,*
Equivocally, without ſeed—

He calls it an inſect weed, on the ſuppoſition of its being bred, as many inſects were thought to be, not by the natural generation of their own kinds, but by the corruption of other ſubſtances, or the ſpontaneous fecundity of matter. This is called equivocal generation, in contradiſtinction to unequivocal, or that which is brought about by a natural ſucceſſion and derivation, from an egg, a ſeed, or a root, of the ſame animal or vegetable.——Plants of the cryptogamia claſs, ferns, moſſes, flags, and

funguſſes, have their ſeeds and flowers ſo ſmall as not to be diſcernible; ſo that the ancient botaniſts held them to be without ſeed. Pliny, in his Natural Hiſtory, ſays, Filicis duo genera, nec florem habent, nec ſemen. (Lib. xxvii. c. 9,) Mr. Durham ſays, the capſulas are hardly a quarter ſo big as a grain of ſand, and yet may contain an hundred ſeeds.

15.—*As Roſicruſian virtuoſo's,*
Can ſee with ears, and hear with noſes—

A banter on the Marquis of Worceſter's ſcantlings of inventions. Edmund Somerſet, Marquis of Worceſter, publiſhed, in 1663, a century of the names and ſcantlings of ſuch inventions, as, ſays he, "I can call to mind to have tried and perfected." The book is a mere table of contents, a liſt only of an hundred projects, moſtly impoſſibilities; though he pretends to have diſcovered the art of performing all of them. How to make an unſinkable ſhip—how to ſail againſt wind and tide—how to fly—how to uſe all the ſenſes indifferently for each other, to talk by colours, and to read by the taſte—how to converſe by the jangling of bells out of tune, &c. &c. For an account of the Marquis of Worceſter, ſee Walpole's Catalogue of Noble Authors; and Collins's Peerage, article Beaufort, where is that moſt extraordinary patent which Charles the firſt granted to the Marquis.—Panurge, in Rabelais, ſays: que ſes lunettes lui faiſoient entendre beaucoup plus clair. Shakeſpear, in his Midſummer's Night's Dream, ſays, "he is gone to ſee a noiſe that he heard."—This is an art to teach men to ſee with their ears, and hear with their eyes and noſes, as it has been found true by experience and demonſtration, if we may believe the hiſtory of the Spaniard, that could ſee words, and ſwallow muſic by holding the peg of a fiddle between his teeth, or him that could ſing his part backward at firſt ſight, which thoſe that were

near him might hear with their noſes. Butler's Remains, vol. ii. p. 245. Our poet probably means to ridicule Sir Kenelm Digby, and ſome treatiſes wrote by Dr. Bulwar, author of the Artificial Changeling.

24.—*To th' courſe of nature, but* its own—

Suppoſe we read but their own.

29.—*And, when th' are out of hopes of flying,*
Will run away from death, by dying—

Hoſtem dum fugeret, ſe Fannius ipſe peremit.
Dic mihi quis furor eſt, ne moriare, mori.

35.—*And haunted with detachments, ſent*
From Marſhal Legion's regiment—

Dr. Grey ſuppoſes that Stephen Marſhal, a famous preacher among the preſbyterians, is here intended. But the word marſhal, I am inclined to think, denotes a title of office and rank, not the name of any particular man.—Legion may, in this place, be uſed for the name of a leader, or captain of a company of devils, not the company itſelf. The meaning is, that the knight was haunted by a crew of devils, ſuch as that in the goſpel, which claimed the name of Legion, becauſe they were many; though it might be a deviliſh mortification to attend the ſermons of Dr. Burgeſs and Stephen Marſhal, who are ſaid to have preached before the houſe of commons for above ſeven hours without ceaſing.

39.—*When nothing but himſelf, and fear,*
Was both the imps and conjurer—

The poet, with great wit, rallies the imaginary and groundleſs fears which poſſeſs ſome perſons: and from whence proceed the tales of ghoſts and apparitions, imps, conjurers, and witches. Tully ſays, nolite enim putare—eos qui aliquid impie ſceleratèque commiſerint, agitari et perterreri furiarum tædis ardentibus: ſua quemque fraus, et ſuus terror maxime vexat: ſuum quemque ſcelus agitat, amentiaque afficit: ſuæ malæ cogitationes conſcientiæque animi terrent. Hæ ſunt impiis aſſiduæ domeſticæque furiæ. Pro S. Roſcio, cap. xxiv. The ſame thought may be found in the Athenian Orator, Æſchines.

49.—*And by an unknown devil led—*

It was Ralpho who conveyed the knight out of the widow's houſe, though unknown.

54.—*To fly and run away, his beſt—*

That is, to do his beſt at flying and running away, in order to keep the enemy, and fear, from falling equally on his rear.

87.—*And Hudibras, among the reſt,*
Convey'd away, as Ralpho gueſs'd—

It is here ſaid that Ralpho gueſſed his maſter was conveyed away, and that he believed himſelf to be all alone when he made his lamentation: but this ſeems to be a ſlip of memory in the poet, for ſome parts of his lamentations are not at all applicable to his own caſe, but plainly deſigned for his maſter's hearing: ſuch are v. 1371, &c. of part iii. canto the firſt.

103.—*What art? my ſquire, or that bold ſprite*
That took his place and ſhape to-night—

Sir Hudibras, we may remember, though he had no objection to conſult with evil ſpirits, did not ſpeak of them with much reſpect.

110.—*Who 'as dragg'd your donſhip out o' th' mire—*

The word Don is often uſed to ſignify a knight.

115.—*Which you wou'd gratefully repay,*
Your conſtant preſbyterian way—

The poet ſtill preſerves the wrangling temper of the diſſenting brethren.

123.—*Where I, in hugger-mugger hid—*

Thus Shakeſpeare, in Hamlet, " We've done but greenly in *hugger-*" *mugger* to inter him, poor Ophelia." " All the modern editions," ſays Dr. Johnſon, " give it, *in private*; if phraſeology is to be changed, as " words grow uncouth by diſuſe, or groſs by vulgarity, the hiſtory of " every language will be loſt, we ſhall no longer have the words of any " author, and as theſe alterations will often be unſkillfully made, we " ſhall in time have very little of his meaning."

137.—*A rallying weaver in the town—*

This line ſhould begin a new paragraph, as it belongs to a new and different ſpeaker.

143.— ——————— *and confeſs'd*
The naked truth of all the reſt,
More plainly than the rev'rend writer,
That to our churches veil'd his miter—

It has been ſuppoſed that the perſon here meant was Williams, Biſhop of Lincoln, afterward Archbiſhop of York. Some of his tracts ſeem to apologize for the diſſenters.—Letter to the Vicar of Grantham.—And Holy Table, name and thing; againſt placing the communion table at the eaſt end of the chancel, and ſetting rails before it. He delivered the town and caſtle of Conwy* to the parliament, and had a private conference with Prynne and others: was certainly a violent opponent of Laud, and for ſome time a favourite with the diſſenters. Perhaps his great paſſion, pride, and vanity, failings, as my worthy friend Mr. Pennant ſays (Tour in Wales, vol. ii. p. 295.) to which his countrymen are often ſubject, might have occaſioned him to eſpouſe the intereſt of the diſſenters, in order to ſhew his reſentment to Laud and Wren. In the ſame ſpirit he is thought to have delivered Conwy to General Mytton, becauſe he had been ſuperſeded in the cuſtody of that place, by Prince Rupert. in the Gentleman's Magazine, for October 1789, is a letter from Oliver Cromwell to Archbiſhop Williams, from which it appears that there was a good underſtanding between them. The date is September 1, 1647.—Others have imagined that this paſſage alludes to Graham, biſhop of Orkney, or Adair biſhop of Kilala. In Keith's Lives of the Scottiſh Biſhops, the former, we read, was tranſlated from Dunblane to Orkney; which ſee he held from 1615 to 1638. He was very rich, and being threatened by the Aſſembly of Glaſgow, he renounced his epiſcopal func-

* Conwy ſignifies the firſt or chief of waters.

tion; and in a letter to that aſſembly declared his unfeigned ſorrow and grief, for having exerciſed ſo ſinful an office in the church.—In the Catalogue of the Biſhops of Scotland to 1688, Edin. 1755, occurs Alexander Lindſay, who continued in the ſee of Dunkeld till 1638, when he renounced his office, abjured epiſcopacy, ſubmitted to preſbyterian parity, and accepted from the then rulers his former church of St. Mado's.—In the opinion of others this reflection was deſigned for Croft, biſhop of Hereford; who, though he could not have been directly intended by the ſquire, might, perhaps, be obliquely glanced at by the poet. In 1675, two or three years before the publication of this part of the poem, came out a pamphlet by an anonymous writer, but generally attributed to the Biſhop of Hereford, called, *The naked Truth*, a title which gives a ſtriking air of probability to the ſuppoſition. In this piece the diſtinction of the three orders of the church is flatly denied, and endeavoured to be diſproved: the ſurplice, bowing toward the altar, kneeling at the ſacrament, and other ceremonies of the church are condemned; while moſt of the pleas for non-conformiſts are ſpeciouſly and zealouſly ſupported. This pamphlet fell not within the compaſs of time compriſed in the poem; but Mr. Butler might think proper to hint at it, becauſe it made a great noiſe, and was much talked of. Andrew Marvell, in his Rehearſal Tranſproſed, ſays, it is written with the pen of an angel.

183.—*Toſs'd, like a foot-ball, back again,*
With ſhame, and vengeance, and diſdain—

——————————— æſtuat ingens
Imo in corde pudor, mixtoque inſania luctu,
Et furiis agitatus amor, et conſcia virtus.
Æneis x. 870.

189.—*It is better cover'd by the new*
Arriv'd detachment, than I knew—

Here ſeems a defect in coherency and ſyntax. The knight means, that it was diſhonourable in him to quit the ſiege, eſpecially when reinforced by the arrival of the ſquire.

201.—*Expos'd in querpo to their rage,*
Without my arms and equipage—

Querpo, from the Spaniſh cuerpo corpus, here ſignifies a waiſtcoat, or cloſe jacket. Butler, in his MS. Common Place Book, ſays, all coats of arms were defenſive, and worn upon ſhields; though the ancient uſe of them is now given over, and men fight in querpo. See Junii Etymolog. to fight in buff.

209.—*You, who were damn'd to baſer drubs*
Than wretches feel in powd'ring tubs—

The poet often leaves room for various conjectures. Critics, to explain this paſſage, have thought of the Dutch puniſhment of pumping: of the Salpetriere priſon at Paris: of the martyrs ground in a mill: but I believe it alludes to the old method of attempting to cure the venereal diſeaſe by ſudorifics, mentioned under the words ſweating-lanthorns—to preſerve you from the blows or pains (the cauſe for the effect) more ſevere than thoſe which venereal patients ſuffer by the awkward attempt to cure, before the uſe of Mercury, which was not much known before the reſtoration: Butler is ſo looſe in his grammatical conſtruction, that powdering may allude to drubs, and ſignify violent, as at v. 1055 of this canto:

Laid on in haſte with ſuch a powder,
That blows grew louder ſtill and louder.

The preacher's pulpit is often called a tub, and ſometimes a ſweating tub, from the violence of action when the preacher thumped the cuſhion like a drum.—In a ballad falſely aſcribed to Butler, called Oliver's Court, Poſthumous Works, vol. ii. p. 240,

If to be one of the *eating* tribe,
Both a Phariſee and a Scribe,
And hath learn'd the ſniveling tone
Of a fluxt devotion,
Curſing from his *ſweating-tub.*

Perhaps it would be better, if in the firſt line we read, canting tribe.—See p. ii. c. iii. v. 759, note.

211.—*To mount two-wheel'd caroches, worſe*
Than managing a wooden horſe—

Carroche properly ſignifies coach, from the French caroſſe; but in burleſque it is a cart, particularly that in which convicts are carried to execution. Riding the wooden-horſe was a puniſhment inflicted on ſoldiers.——That is, you who was damned, or condemned to be dragg'd, &c.

213.—*Dragg'd out thro' ſtraiter holes by th' ears,*
Eras'd, or coop'd, for perjurers—

Eraſed, in heraldry, is when a member ſeems forcibly torn, or plucked off from the body, ſo that it looked jagged like the teeth of a ſaw; it is uſed in contradiſtinction to couped, which ſignifies a thing cut off clean and ſmooth.—Set in the pillory, and coup'd, from the French coupé, cropped. The knight had incurred the guilt of perjury.

225.—*Which, tho' as deſp'rate in th' attempt—*

Suppoſe we read, *which, tho' 'twas deſp'rate.*

231.—*No martial project to ſurpriſe*
Can ever be attempted twice—

A coup de main, or project of taking by ſurpriſe, if it does not ſucceed at firſt, ought not to be perſevered in. Non licet bis peccare, is a known military maxim.

243.—*For thoſe that fly may fight again,*
Which he can never do that's ſlain—

Demoſthenes juſtified his flight from the battle of Chæronæa by the ſame argument.

Ανηρ ο Φευγων και παλιν μαχησεται,

it is an Iambic from ſome poet, Aulus Gellius, Noct. Attic. lib. 17. 21. Dr. Jortin, in his Tracts, would read, Ανηρ ο Φευγων και παλιν γε Φευξεται. He who has an inclination to read more concerning this Senarius proverbialis quo monemur non protinus abjicere animum, ſi quid parum feliciter ſucceſſerit, nam victos poſſe vincere: proinde Homerus, &c. may conſult Eraſm. Adagia.——The Satyre Menippée has the idea thus expreſſed,

Souvent celuy qui demeure
Eſt cauſe de ſon meſchef,
Celuy qui fuit de bonne heure
Peut combattre derechef.

251.—*Is held the gallant'ſt courſe, and braveſt—*

In ſome editions we read, *'tis* held the gallant'ſt.

281.—*Diſperſe the news the pulpit tells—*

'In their ſermons,' ſays Burnet, 'and chiefly in their prayers, all that paſſed in the ſtate was canvaſſed. Men were as good as named, and either recommended or complained of to God, as they were odious or acceptable to them. At length this humour grew ſo petulant, that the pulpit was a ſcene of news and paſſion.'

287.—*And, for their beating, giving thanks,*
They 'ave rais'd recruits, and fill'd their ranks—

It has been an ancient and very frequent practice for the vanquiſhed party in war to boaſt of victory, and even to ordain ſolemn thankſgivings, as means of keeping up the ſpirits of the people. The parliament often had recourſe to this artifice, and in the courſe of the war had 35 thankſgiving days. In the firſt notable encounter, at Wickfield near Worceſter, Sept. 23, 1642, their forces received a total defeat. Whitelock ſays, they were all killed or routed, and only one man loſt on the king's ſide. Yet the parliamentarians ſpread about printed papers, bragging of it as a complete victory, and ordained a ſpecial thankſgiving in London. This they did after the battle of Keynton, and the ſecond fight at Newbery; but particularly when Sir William Waller received that great defeat at Roundway-down, they kept a thankſgiving at Glouceſter, and made rejoicings for a ſignal victory, which they pretended he had gained for them. This was no new practice. See Polyæni Stratagem. lib. i. cap. 35, and 44.———Stratocles perſuaded the Athenians to offer

a ſacrifice to the Gods, by way of thanks, on account of their having defeated their enemies, and yet he knew that the Athenian fleet had been defeated. When the truth was known, and the people exaſperated, his reply was, " what injury have I done you, it is owing to me that you have ſpent three days in joy."—Catherine of Medicis was uſed to ſay, that a falſe report, if believed for three days, might ſave a ſtate.——See many ſtories of the ſame kind in the General Dictionary, vol. x. p. 337.

291.—*And when the fight becomes a chace,*
Thoſe win the day that win the race—

An old philoſopher, at a drinking match, inſiſted that he had won the prize becauſe he was firſt drunk.

294.—*Had done the feat with eaſy ſlights—*
Dolus an virtus quis in hoſte requirit.

300.—*With bacrack, hoccamore, and mum—*

The firſt is an excellent kind of Rheniſh wine, ſo called from a town of that name in the lower Palatinate. Heylin derived the name of Bacrack from Bacchi ara.—Hoccamore is what we call old Hock. Mum is a liquor uſed in Germany, and made, as I am told, from wheat malted.

303.—*With which, altho' they run or burn—*

That is, though they run away, or their ſhips are fired.——See v. 308.

305.—*Or elſe their ſultan populaces*
Still ſtrangle all their routed baſſas—

The mob, like the ſultan or grand ſeignior, ſeldom fail to ſtrangle any of their commanders, called baſſas, if they prove unſucceſsful; thus Waller was neglected after the battle of Roundway-down, called by the wits Runaway-down.

309.—*And who thoſe were that run away,*
And yet gave out th' had won the day—

The poet might farther have illuſtrated this ſubject, if he had known the contents of an eſſay lately publiſhed by Mr. Maclaurin, to prove that Troy really was not taken by the Greeks. See the Tranſactions of the Royal Society of Edinburgh: this whim is as old as Dio Chryſoſtom, who wrote an elaborate tract, ſtill extant, to demonſtrate his Paradox.

313.—*'Tis true our modern way of war*
Is grown more politic by far—

Mr. Butler's MS. Common Place Book has the following lines:

For fighting now is out of mode,
And ſtratagem's the only road;
Unleſs in th' out-of-faſhion wars,
Of barb'rous Turks and Polanders.
All feats of arms are now reduc'd
To chouſing, or to being chous'd;
They fight not now to overthrow,
But gull, or circumvent a foe.
And watch all ſmall advantages
As if they fought a game at cheſs;
And he's approv'd the moſt deſerving,
Who longeſt can hold out at ſtarving.

Who makes beſt fricaſees of cats,
Of frogs and ——, and mice and rats;
Pottage of vermine, and ragoos
Of trunks and boxes, and old ſhoes.
And thoſe who, like th' immortal gods,
Do never eat, have ſtill the odds.

350.—*Is th' ancient mice attack'd the frogs—*

Alluding to the poem on the Battle between the Mice and the Frogs, attributed to Homer.

351.—*And made their mortal enemy,*
The water-rat, their ſtrict ally—

The Dutch, who ſeemed to favour the parliamentarians.

353.—*For 'tis not now who's ſtout and bold?*
But who bears hunger beſt, and cold—

An ordinance was paſſed March 26, 1644, for the contribution of one meal a week toward the charge of the army.

355.—*And he's approv'd the moſt deſerving,*
Who longeſt can hold out at ſtarving;
And he that routs moſt pigs and cows,
The formidableſt man of proweſs—

A ſneer, perhaps, on Venables and Pen, who were unfortunate in their expedition againſt the Spaniards at St. Domingo, in the year 1655. It is obſerved of them, that they exerciſed their valour only on horſes, aſſes, and ſuch like, making a ſlaughter of all they met, greedily devouring ſkins, entrails and all, to ſatiate their hunger. See Harleian Miſcellany, vol. iii. No. xii. p. 494. 498.

359.—*So th' emperor Caligula,*
That triumph'd o'er the Britiſh ſea—

Caligula, having ranged his army on the ſea-ſhore, and diſpoſed his inſtruments of war as if he was juſt going to engage, while every one wondered what he deſigned to do, on a ſudden ordered his men to gather up the ſhells on the ſtrand, and to fill their helmets and their boſoms with them, calling them the ſpoils of the conquered ocean. Suetonius in vita Caligulæ.

361.—*Took crabs and oyſters priſoners,*
And lobſters, 'ſtead of cuiraſſiers—

Sir Arthur Hazelrig had a regiment called his lobſters; it has been thought by ſome, that the defeat at Roundway-down was owing to the ill behaviour of this regiment. Cleveland, in his character of a London diurnal ſays, "This is the William which is the city's champion, and the diurnal's delight. Yet in all this triumph, tranſlate the ſcene but to Roundway-down, there Hazelrig's lobſters were turned into crabs, and crawl'd backwards."

383.—*And ſtout Rinaldo gain'd his bride—*

See the interview between Rinaldo and Armida, in the laſt book of Taſſo. Or perhaps the poet, quoting by memory, miſtook the name, and intended to have mentioned Ruggiero in Arioſto.

398.—*And me to witneſs the accord—*

Ralpho, no doubt, was ready to witneſs any thing that would ſerve his turn; and hoped the widow's two attendants would do the ſame.

401.—*More pr'ludes, and like to hold,*
Than hand, or ſeal, or breaking gold—

See note on P. ii. C. i. l. 585.

413.—*Has more of honour in 't, ſome hold,*
Not like the new way, but the old—

The poet's ideas crowd ſo faſt upon him, that he is not always quite intelligible at firſt reading. Ralpho perſuades the knight to gain the widow, at leaſt her fortune, not by the fire-arms now in uſe, but by law; the feathered arrow of the lawyer.

415.—*When thoſe the pen had drawn together—*

Does he mean thoſe whom written challenges had brought to fight? Or does he allude to the Latin phraſe for enliſting: conſcripti milites, conſcribere exercitus?

417.—*And winged arrows kill'd as dead,*
And more than bullets now of lead—

Biſhop Wilkins, (Mathem. Magic,) maintains, that the engines of the ancients, balliſtæ and catapultæ, did more execution, and were far more portable, than cannon. See likewiſe Sir Clement Edmonds's judicious obſervations upon Cæſar's Commentaries. Battles in ancient times ſeem to have been attended with more caſualties than ſince the invention of gunpowder.

427.—*For whether you prevail, or loſe,*
All muſt be try'd there in the cloſe—

Ralpho goes on to extol the energy of the pen, which, in the hand of the hiſtorian, can controul even the moſt warlike efforts.

434.—*A lady, that's as falſe, recover—*

That is, the law will recover a lady that is as falſe as the moſt perfidious lover.

436.—*Will ſoon extend her for your bride—*

Lay an extent upon her; ſeize her for your uſe.

450.—*Our commonwealth, the cauſe, and* ſide—

Take part on one ſide or the other.——Whereas we who have a common intereſt, a common cauſe, a common party againſt the royaliſts and epiſcopalians, weaken our ſtrength by internal diviſions among ourſelves.

455.—*While lawyers have more ſober ſenſe,*
Than t' argue at their own expenſe—

The wiſdom of lawyers is ſuch, that however they may ſeem to quarrel at the bar, yet they are good friends the moment they leave the court. Unlike us, independents and preſbyterians, who, though our opinions are very ſimilar, are always wrangling about the mereſt trifles.

457.—*To make their beſt advantages*
Of others' quarrels, like the Swiſs—

The Swiſs, if they are well paid, will enter into the ſervice of any foreign power; but, point d'argent, point de Suiſſe. An old diſtich ſays,

Theologis animam ſubjecit lapſus Adami
Et corpus medicis, et bona juridicis.

475.—*The Galeniſt and Paracelſian,*
Condemn the way each other deals in—

The followers of Galen were advocates for the virtues and uſe of plants; the diſciples of Paracelſus recommended chymical preparations.

488.—*The whole profeſſion's ſure to pay—*

That is, whoever wins is ſure to pay the whole profeſſion; or rather, whether Serjeant A or Counſellor B be more ſucceſsful in abuſing each other, the whole profeſſion of the law is diſgraced by their ſcurrilities.

493.—*For what bigot durſt ever draw—*

The accent is here laid on the laſt ſyllable of bigot.

507.—*But in appearance cry'd him down—*

Perhaps a better reading would be, cry'd 'em down.

509.—*All plagiaries' conſtant courſe*
Of ſinking, when they take a purſe—

Such as ſteal out of other men's works, and abuſe the authors they are beholden to, are like highwaymen who abuſe thoſe whom they rob.

Or perhaps ſinking may mean ſtooping, or diving with the hand to reach a perſon's pocket.—— Pickpockets in partnerſhip may be apt to *ſink* or conceal part of the booty from their companions. But I muſt refer to the Bow-ſtreet Vocabulary.

515.—*And, by tranſition, fall upon*
The reſolution as his own—

Dr. Thomas Burnet ſays, Libentius auſcultamus rationibus, et argumentis a nobis ipſis inventis, quàm ab aliis propoſitis; ut, cum ſententiam mutamus, non tam ab aliis victi, quam a nobiſmet ipſis edocti, id feciſſe videamur.

529.—*He that with injury is griev'd,*
And goes to law to be reliev'd,
Is ſillier than a ſottiſh chouſe,
Who, when a thief has robb'd his houſe,
Applies himſelf to cunning men,
To help him to his goods agen—

The misfortunes of too many will incline them to ſubſcribe to the truth of this excellent obſervation. The word chews or chouſe, is derived either from the French gauſſer to cheat or laugh at, or from the Italian gaffo a fool —In Mr. Butler's MS. under theſe lines, are many ſevere ſtrictures on lawyers.

More nice and ſubtle than thoſe wire-drawers
Of equity and juſtice, common lawyers;
Who never end, but always prune a ſuit
To make it bear the greater ſtore of fruit.

As labouring men their hands, criers their lungs,
Porters their backs, lawyers hire out their tongues.
A tongue to mire and gain accuſtomed long,
Grows quite inſenſible to right or wrong.

The humouriſt that would have had a trial,
With one that did but look upon his dial,
And ſued him but for telling of his clock
And ſaying, 'twas too faſt, or ſlow it ſtruck.

561.—*Who what he pleaſes may aver,*
The other nothing till he ſwear—

An anſwer to a bill in chancery is always upon oath;—a petition not ſo.

573—*Moſt apt for what I have to do,*
As counſellor, and juſtice too—

It is probable that the poet had an eye to ſome particular perſon in this character. The old annotator ſays, it was one Prideaux; but gives no further account of him. One of that name was attorney general to the Rump, and commiſſioner of the great ſeal. He died Aug. 19, in the laſt year of their reign. Tillotſon lived in his family. See Birch's Life of the Archbiſhop, p. 14. He cannot have been here meant.—The poet, I imagine, alludes to ſome one of a much lower claſs. See the character of a juſtice in Butler's Genuine Remains, vol. ii. p. 190.

577.—*An old dull ſot, who told the clock—*

The puiſne judge was formerly called the Tell-clock; as ſuppoſed to be not much employed with buſineſs in the courts he ſat in, but liſtening how the time went.

580.—*And hiccius doctius—*

Cant words uſed by jugglers, corrupted perhaps from hic eſt doctior.

583.—*And us'd two equal ways of gaining,*
By bind'ring juſtice, or maintaining—

Mr. Butler ſerved ſome years as clerk to a juſtice. The perſon who employed him was an able magiſtrate, and reſpectable character: But in that ſituation he might have had an opportunity of making himſelf acquainted with the practice of trading juſtices.

603.—*And made the dirt i' th' ſtreets compound,*
For taking up the public ground—

Did not levy the penalty for a nuiſance, but took a compoſition in private.

609.—*Impos'd a tax on bakers' ears—*

That is, commuted the pillory for a mulct at his own diſcretion.—— Libanius has an entire oration againſt an arbitrary law of the magiſtrates of Antioch, which obliged the country bakers, when they brought bread into the city for ſale, to load back with rubbiſh.

611.—*Made victuallers and vintners fine,*
For arbitrary ale and wine—

For ſelling ale or wine without licence, or by leſs than the ſtatutable meaſure. So Mr. Butler ſays of his juſtice, Remains, vol. ii. p. 191. 'He does his country ſignal ſervice in the judicious and mature legitimation of tippling-houſes; that the ſubject be not impoſed upon with illegal and *arbitrary* ale.'

620.—*To all that interlop'd and hawker'd—*

Travelling dealers, who did not keep any regular ſhop. 'He is very ſevere to hawkers and interlopers, who commit iniquity on the bye.' See Remains, where the reader may find other ſtrokes of character ſimilar to thoſe here mentioned.

644.—*Marry—i. e.* verily or truly, an adverb of aſſeveration. Ainsworth thinks it a kind of oath, as if per Mariam—A kind of expletive without much meaning, though perhaps the pettyfogger might wiſh to be arch on the word *marry*.

648.—*And trover for my goods—*

An action of trover is an action brought for recovery of a man's goods, when wrongfully detained by another, and converted to his own uſe.

652.—*And ſwear for th' ſtate againſt him—*

Swear that a crime was committed by him againſt the public peace, or peace of the ſtate.

685.—*For matrimony, and hanging here,*
Both go by deſtiny ſo clear—

See P. ii. C. i. v. 839.—Ames, in his Typographical Antiquities, firſt edition, p. 157, mentions a book printed by Robert Wyer, 1542, entitled, Miſtery of Iniquite, where we may read:

Trewly ſome men there be
That lyve alwayes in great horroure,
And ſay it goth by deſtenye
To hang or wed, both hath one houre;
And whether it be, I am well ſure,
Hangynge is better of the twain,
Sooner done, and ſhorter payne.

690.—*As much in ready maintenance—*

Maintenance is the unlawful upholding of a cauſe or perſon, or it is the buying or obtaining pretended rights to lands.

695.—*'Tis common barratry, that bears—*

Barratry is the common and unlawful ſtirring up of ſuits or quarrels, either in court or elſewhere.

698.—*To ſtick a pen in left of either—*

Moſt editions read pin, but the author's corrected copy ſays pen, it being the cuſtom of clerks in office, and writers, to ſtick their pen behind their ears when they do not employ it in writing.

699.—*For which ſome do the ſummer-ſault,*
And o'er the bar, like tumblers, vault—

Summerſault, ſoubreſaut, throwing heels over head, a feat of activity performed by tumblers.—When a lawyer has been guilty of miſconduct, and is not allowed to practiſe in the courts, he is ſaid to be thrown over the bar.

715.—*From Stiles's pocket into Nokes's—*

Fictitious names ſometimes uſed in ſtating caſes, iſſuing writs, &c.

716.—*As eaſily as Hocus Pocus—*

Words profanely uſed by jugglers, if derived, as ſome ſuppoſe, from hoc eſt corpus.

723.—*The bus'neſs to the law's alone—*

A better reading perhaps is, the buſineſs to the law's all one.

732.—*To ſerve for jurymen or tales—*

Taleſmen are perſons of like rank and quality with ſuch of the principal pannel as do not appear, or are challenged; and who, happening to be in court, are taken to ſupply their places as jurymen.

737.—*Bred up and tutor'd by our teachers,*
Th' ableſt of all conſcience-ſtretchers—

Mr. Downing and Stephen Marſhal, who abſolved from their oaths the priſoners releaſed at Brentford.

741.—*Your ſureſt way is firſt to pitch*
On Bongey for a water-witch—

On Sidrophel the reputed conjurer. The poet calls him Bongey, from a learned friar of that name, who lived in Oxford about the end of the thirteenth century, and was deemed a conjurer by the common people.—' There was likewiſe one mother Bongey, who, in divers books ſet out by authority, is regiſtered or chronicled by the name of the great

witch of Rocheſter.' (Grey.)—For a water-witch; for one to be tried by the water-ordeal, or perhaps,

One that told fortunes by caſting urine.

or one to whom

With urine, they flock for curing.

P. ii. C. iii. v. 123.

748.—*And bait 'em well with quirks and quillets—*

Subtleties. Shakeſpeare frequently uſed the word quillet. In the Firſt Part of Henry VI. act ii. the Earl of Warwick ſays,

But in theſe quirks and quillets of the law,
Good faith, I am no wiſer than a daw.

And Hamlet ſays, when contemplating the ſkull of a lawyer,

Where be his quiddities now? his quillets? his caſes?——

Quillets, in barbarous Latin, is collecta.

761.—*Or walk the round with knights o' th' poſts—*

Witneſſes who are ready to ſwear any thing, whether true or falſe.

762.—*About the croſs-legg'd knights, their hoſts—*

Theſe witneſſes frequently plied for cuſtom about the Temple-church, where are ſeveral monuments of Knights Templars, who are there repreſented croſs-legg'd:—their hoſt, becauſe nobody gives them more entertainment than theſe knights, and they are almoſt ſtarved.

767.—*T' expoſe to ſale all ſorts of oaths,*
According to their ears and clothes—

Lord Clarendon, in his Hiſtory of the Rebellion, vol. ii. p. 355, ſays, an Iriſhman of low condition and meanly clothed, being brought as evidence againſt Lord Strafford, lieutenant of Ireland, Mr. Pym gave him money to buy a ſatin ſuit and cloak, in which equipage he appeared at the trial.—The like was practiſed in the trial of Lord Stafford for the popiſh plot. See Cartes' Hiſtory of the Life of James Duke of Ormonde, vol. ii. p, 517.—It is, I fear, ſometimes practiſed in trials of leſs importance.

769.—*Their only neceſſary tools,*
Beſides the goſpel, and their ſouls—

When a witneſs ſwears he holds the Goſpel in his right hand, and kiſſes it: the Goſpel therefore is called his tool, by which he damns his other tool, namely his ſoul.

AN

HEROICAL EPISTLE

OF

HUDIBRAS TO HIS LADY.

Line 1.—*I, who was once as great as Cæſar,*
Am now reduc'd to Nebuchadnezzar—

See Dan. iv. 32. 33.

Carmina qui quondam ſtudio florente peregi
Flebilis heu mæſtos cogor inire modos.
Boethius de Conſol. Philoſoph.

52.—*The guilty, and puniſh the innocent—*

A better reading is, th' innocent.

67.—*But* ſentence *what you rather ought*
T' eſteem good ſervice, than a fault—

Sentence, that is, condemn, or paſs ſentence upon.

83.—*Then wherefore ſhould they not b' allow'd*
In love a greater latitude—

——— perjuria ridet amantum
Jupiter, et ventos irrita ferre jubet.——Tib. iii. 17.

So Callimachus, Epig. 26.

85.—*For as the law of arms approves*
All ways to conqueſt—

Dolus an virtus, quis, in hoſte, requirit?

89.—*For how can that which is above*
All empire, high and mighty love—

——— Ερως δε των θεων
Ισχυν εχων πλειςην επι τετθ δεδυνυται·
Δια τετον επιορκεσι τας αλλας θεας.——Menand. Frag.

105.—*To whoſe free gift mankind does owe*
Not only earth but heav'n too—

Quæ mare navigerum, quæ terras frugiferentes
Concelebras; per te quoniam genus omne animantum
Concipitur, viſitque exortum lumina ſolis.
Lucret. i. 3.

Quæ quoniam rerum naturam ſola jubernas,
Nec ſine te quidquam dias in luminis oras
Exoritur, neque fit lætum neque amabile quidquam.
Idem, i. 22.

107.—*For love's the only trade that's driven,*
The intereſt of ſtate in heaven—

Waller ſays,

All that we know of thoſe above,
Is, that they live and that they love.

Our Saviour ſays, ſuffer the little children to come unto me, for of ſuch is the kingdom of heaven.

129.—*For laws, that are inanimate,*
And feel no ſenſe of love or hate—

Ariſtotle defined law to be, reaſon without paſſion; and deſpotiſm, or arbitrary power to be, paſſion without reaſon.

163.—*Or why ſhould you, whoſe mother wits—*

Why ſhould you, who were ſharp and witty from your infancy, who bred wit with your teeth, &c.

171.—*Or oaths, more feeble than your own,*
By which we are no leſs put down—

That is, by which oaths of yours we are no leſs ſubdued than by your ſtratagems.

173.—*You wound, like Parthians, while you fly,*
And kill with a retreating eye—

Fidentemque fugâ Parthum verſiſque ſagittis.
Virg. Georg. iii. 31.

The Parthians had the art of ſhooting their arrows behind them, and making their flight more deſtructive to the enemy than their attack. Seneca ſays,

Terga converſi metuenda Parthi.

185.—*Lay trains of amorous intrigues*
In tow'rs, and curls, and peri'wigs—

——— tanta eſt quærendi cura decoris
Tot premit ordinibus, tot adhuc compagibus altum
Ædificat caput. Andromachen a fronte videbis
Poſt minor eſt.—— Juvenal vi. 500.

If we may judge by figures on the imperial coins, even the moſt expert of modern hair-dreſſers are far inferior in their buſineſs to the ancients.

187.—*With greater art and cunning rear'd*
Than Philip Nye's thankſgiving beard—

Nye firſt entered at Brazen-noſe college, Oxford, and afterwards removed to Magdalen-hall. He took his degrees, and then went to Holland. In 1640 he returned home a furious preſbyterian; and was ſent to Scotland to forward the covenant. He then became a ſtrenuous preacher on the ſide of the independents: was put into Dr. Featly's living at Acton, and went there every Sunday in a coach with four horſes. He oppoſed Lilly the aſtrologer with great violence, and for this ſervice was rewarded with the office of holding forth upon thankſgiving days. Wherefore

He thought upon it, and reſolv'd to put
His beard into as wonderful a cut. — Butler's MS.

This preacher's beard is honoured with an entire poem in Butler's Genuine Remains, publiſhed by Thyer, vol. i. p. 177.——When the

head of a celebrated court chaplain and preacher had been dreſſed in a ſuperior ſtyle, the friſeur exclaimed, with a mixture of admiration and ſelf-applauſe, 'I'll be hang'd if any perſon of taſte can attend to one word of the ſermon to-day.'

191.—*And only draw them in to clog,*
With idle names, a catalogue—

To increaſe the liſt of their diſcarded ſuitors.

193.—*A lover is, the more he's brave,*
T' his miſtreſs but the more a ſlave—

The poet may here poſſibly allude to ſome well known characters of his time.—"The Lady Dyſert came to have ſo much power over the "Lord Lauderdale, that it leſſened him very much in the eſteem of all "the world; for he delivered himſelf up to all her humours and paſ-"ſions." Burnet's Hiſtory, vol. i. p. 244.—Anne Clarges, at firſt the miſtreſs and afterward the wife of General Monk, duke of Albermarle, gained the moſt undue influence over that intrepid commander. Though never afraid of bullets, he was often terrified by the fury of his wife.

203.—*And when neceſſity's obey'd,*
Nothing can be unjuſt or bad—

Neceſſitas non habet legem, is a known proverb. Δεινης αναγκης ουδεν ισχυει πλεον: Euripides, Helenâ. Pareatur neceſſitati, quam ne dii quidem ſuperant.—Livy.

221.—*But when* the *devil turns confeſſor—*

Suppoſe we read, when *a* devil turns confeſſor.

223.— ——— *like the founder*
Of liars, whom they all claim under—

See St. John, ch. viii. v. 44.—Butler, in his MS. Common Place Book, ſays,

As lyars, with long uſe of telling lyes,
Forget at length if they are true or falſe,
So thoſe that plod on any thing too long
Know nothing whether th' are in the right or wrong,
For what are all your demonſtrations elſe,
But to the higher powers of ſenſe appeals;
Senſes that th' undervalue and contemn,
As if it lay below their wits and them.

237.—*To what a height did infant Rome*
By raviſhing of women, come—

Florus ſays that Romulus, wanting inhabitants for his new city, erected an aſylum or ſanctuary for robbers in a neighbouring grove, and preſently he had people in abundance. But this was a people only for an age, a colony only of males, therefore they had ſtill to ſupply themſelves with wives, and not obtaining them from their neighbours on a civil application, they took them by force.

252.—*Till alimony or death departs—*

Thus printed in ſome editions of the Prayer Book, afterwards altered, 'till death us do part, as mentioned in a former note: ſuppoſe we here read, according to ſome editions, 'till alimony, or death them parts.

259.—*With acting plays, and dancing jigs—*

Simulatis quippe ludis equeſtribus, virgines quæ ad ſpectaculum venerant prædam fecere. Pretending to exhibit ſome fine ſhews and diverſions, they drew together a concourſe of young women, and ſeized them for their wives.

263.—*Prov'd nobler wives than e'er were known,*
By ſuit, or treaty, to be won—

When the Sabines came with a large army to demand their daughters, and the two nations were preparing to decide the matter by fight, ſævientibus intervenere raptæ, laceris comis—the women who had been carried away, ran between the armies with expreſſions of grief, and effected a reconciliation.

287.—*For why ſhould every ſavage beaſt*
Exceed his great lord's intereſt—

That is man, ſometimes called lord of the world:

> Man of all creatures the moſt fierce and wild
> That ever God made or the devil ſpoil'd:
> The moſt courageous of men, by want,
> As well as honour, are made valiant.
>
> Butler's MS.

305.—*And this ſome precious gifted teachers—*

Mr. Caſe, as ſome have ſuppoſed, but according to others, Dr. Burgeſs, or Hugh Peters.

349.—*Of all her ſex moſt excellent,*
Theſe to her gentle hands preſent—

It was faſhionable before Mr. Butler's time to be prolix in the ſuperſcription of letters. Common forms were,—To my much honoured friend—To the moſt excellent lady—To my loving couſin—Theſe preſent with care and ſpeed, &c.

THE

LADY'S ANSWER.

4.—*Did from the pound replevin you—*

A replevin is a *re*-deliverance of the thing diſtrained, to remain with the firſt poſſeſſor on ſecurity.

28.—*And beg for pardon at our feet—*

The widow, to keep up her dignity and importance, ſpeaks of herſelf in the plural number.

54.—*But ſomething capable of claim—*

Their property.

59.—*Nor can thoſe falſe Saint Martin's beads—*

That is artificial jewels. How they came to be called Saint Martin's beads I know not; unleſs from St. Martino near mount Veſuvius, where the ejected lava is collected and applied to this purpoſe. Mr. Montague Bacon ſays, that at Rochelle, not far from St. Martin's, there is a ſort of red ſtones called St. Martin's beads.

60.—*Which on our lips you lay for reds,*
And make us wear like Indian dames—

Female ſavages in many parts of the globe, wear ornaments of fiſh bone, or glaſs when they can get it, on their lips and noſes.

65.—*'Tis not thoſe orient pearls, our teeth—*

In the Hiſtory of Don Feniſe, a romance tranſlated from the Spaniſh of Franciſco de las Coveras, and printed 1651, mentioned by Dr. Grey, p. 269, is the following paſſage: "My coveteouſneſs exceeding my love, counſelled me that it was better to have gold in money than in threads of hair; and to poſſeſs pearls that reſemble teeth, than teeth that were like pearls."

In praiſing Chloris, moons, and ſtars, and ſkies,
Are quickly made to match her face and eyes;
And gold and rubies, with as little care,
To fit the colour of her lips and hair:
And mixing ſuns, and flow'rs, and pearl, and ſtones,
Make them ſerve all complections at once:
With theſe fine fancies at hap-hazard writ,
I could make verſes without art or wit.

Butler's Remains, v. i. p. 88.

88.—*Of* ſtatute, *mortgage, bill, and bond—*

Statute is a ſhort writing called Statute Marchant, or Statute Staple, in the nature of a bond, &c. made according to the form expreſsly provided in certain ſtatutes, 5 H. iv. c. 12. and others.

98.—*They'll ne'er turn ladies of the poſt—*

That is, will never ſwear for you, or vow to take you for a huſband.

103.—*For love ſhould, like a deodand,*
Fall to th' owner of the land—

Any moving thing which occaſions the death of a man is forfeited to the lord of the manor. It was originally intended that he ſhould diſpoſe of it in acts of charity: hence the name deodand. Or it is a thing given, or rather forfeited to God, for the pacification of his wrath, in caſe of miſadventure, whereby any Chriſtian man cometh to a violent end, without the fault of any reaſonable creature.——Lewis XIV. and others born of mothers that had long been barren, were called Adeodati.

105.—*And where there's ſubſtance for its ground,*
Cannot but be more firm and ſound—

Optima ſed quare Cæſennia teſte marito?
Bis quingenta edit, tanti vocat ille pudicam,
Nec pharetris Veneris macer eſt, aut lampade fervet:
Inde faces ardent, veniunt a dote ſagittæ.

Juvenal vi. 135.

112.—*Steals out again, as nice a way—*

Farquhar has this thought in his dialogue between Archer and Cherry. See the Beau Stratagem.

119.—*For what are lips, and eyes, and teeth—*

τινι δεδολωται ποτε;
Οφει; Φλυαρια.——Menand. Fragm.

122.—*With which* a philter *love commands—*

Suppoſe we read, as in ſome editions, *with which as philters* love commands.

131.—*For money has a pow'r above*
The ſtars, and fate, to manage love—

Et genus et formam regina pecunia donat,
Et bene nummatum decorat Suadela Venuſque.
Hor. Epiſt. lib. i. v. 37.

Εγω δ' υπελαβον χρησιμος ειναι θεος
Τ' αργυριον ημιν και το χρυσιον μονον.—Menand. Frag.

133.—*Whoſe arrows, learned poets hold,*
That never miſs, are tipp'd with gold—

In Ovid's Metamorphoſes, i. 468. Cupid employs two arrows, one of gold, and the other of lead: the former cauſing love, the latter averſion.

Eque ſagittiferâ prompſit duo tela pharetrâ,
Diverſorum operum: fugat hoc, facit illud amorem.
Quod facit auratum eſt, et cuſpide fulget acutâ:
Quod fugat obtuſum eſt, et habet ſub arundine plumbum.

135.—*And tho' ſome ſay the parents' claims*
To make love in their children's names—

Though it is thus printed in all the copies I have ſeen, yet claim and name ſhould ſeem a better reading, to avoid falſe concord: for claim is the nominative caſe to *Is* in verſe 143.

151.—*'Tis ſo ridiculous, as ſoon*
As told, 'tis never to be done—

See P. i. C. ii. l. 676.

Shall dictum factum both be brought
To condign puniſhment—

153.—*No more than ſetters can betray—*

Setter, a term frequent in the comedies of the laſt century: ſometimes it ſeems to be a pimp, ſometimes a ſpy, but moſt uſually an attendant on a cheating gameſter, who introduces unpractiſed youths to be pillaged by him; what a ſetting dog is to a ſportſman.

177.—*That eats perfidiouſly his word,*
And ſwears his ears thro' a two-inch board—

That is, endeavours to ſhield himſelf from the puniſhment due to perjury, the loſs of his ears, by a deſperate perſeverance in falſe ſwearing. A perſon is ſaid to ſwear through a two-inch board, when he makes oath of any thing which was concealed from him by a thick door or partition.

192.—*With all your crafty frauds and* covins—

Covin is a term of law, ſignifying a deceitful compact between two or more, to deceive or prejudice others.

225.—*How fair and ſweet the planted roſe—*

This and the following lines are beautiful. Mr. Bacon ſuppoſes, that the poet alludes to Milton, when he ſays,

Though Paradiſe were e'er ſo fair,
It was not kept ſo without care.

The moral ſenſe of the paſſage may be found in Horace, lib. 4. O. 4.

Doctrina ſed vim promovet inſitam
Rectique cultus pectora roborant.

And the ſweetneſs of the verſe in Catull. Carm. Nuptial. 39, &c.

Ut flos in ſeptis ſecretus naſcitur hortis,
Ignotus pecori, nullo contuſus aratro,
Quem mulcent auræ, firmat ſol, educat imber.

241.—*For when, out-witted by his wife,*
Man firſt turn'd tenant but for life—

i. e. When man became ſubject to death, by eating the forbidden fruit at the perſuaſion of the woman.

277.—*While, like the mighty Preſter John,*
Whoſe perſon none dares look upon—

The name or title of Preſter John, has been given by travellers to the king of Tenduc in Aſia, who, like the Abyſſine, or Ethiopian emperors,

preſerved great ſtate, and did not condeſcend to be ſeen by his ſubjects above twice or three times in a year.—Mandeville, who pretends to have travelled over Preſter John's country, and is very prolix on the ſubject, makes him ſovereign of an archipelago of iſles in India beyond Bactria, and ſays that, "a former emperor travelled into Egypt, where being "preſent at divine ſervice, he aſked who thoſe perſons were that ſtood "before the biſhop? And being told they ſhould be prieſts, he ſaid, he "would no more be called king, nor emperor, but prieſt; and would "have the name of him that came firſt out of the prieſts, and was called "John, and ſo have all the emperors ſince been called Preſter John."—Cap. 99.

301.—*And are the heav'nly vehicles*
O' th' ſpirits in all conventicles—

As good vehicles at leaſt as the cloak-bag, which was ſaid to have conveyed the ſame from Rome to the council of Trent.

307.—*We rule in ev'ry public meeting,*
And make men do what we judge fitting—

A great part of what is here ſaid on the political influence of women, was aimed at the court of Charles II. or perhaps at the wife of General Monk.

375.—*By your example, loſe that right*
In treaties, which we gain'd in fight—

England, in every period of her hiſtory, has been thought more ſucceſsful in war than in negociation. Congreve, reflecting upon Queen Anne's laſt miniſtry, in his epiſtle to Lord Cobham, ſays,

Be far that guilt, be never known that ſhame,
That Britain ſhould retract her rightful claim,
Or ſtain with pen the triumps of her ſword!

378.—*Paſs on ourſelves a ſalique law—*

The ſalique law debars the ſucceſſion of females to ſome inheritances. Thus knights fees, or lands holden of the crown by knights ſervice, are in ſome parts, as the learned Selden obſerves, terræ ſalicæ: males only are allowed to inherit ſuch lands, becauſe the females cannot perform the ſervices for which they are granted. See Selden's notes on the eighteenth ſong of Drayton's Polyolbion.—The French have extended this law to the inheritance of the crown itſelf. See Shakeſpear, Henry V. act i. ſcene ii.

381.—*Let men uſurp th' unjuſt dominion,*
As if they were the better women—

The lady concludes with great ſpirit: but it may be that the influence of the ſex has not been much over-rated by her. Ariſtophanes hath two entire plays to demonſtrate, ironically, the ſuperiority of the female ſex. See v. 538 of the Lyſiſtrata.

In Butler's Common Place Book, are the following lines under the article *Nature* and Art:

The moſt divine of all the works of nature
Was not to make model, but the matter:
A man may build without deſign and rules,
But not without materials and tools;
This lady, like a fiſh's row, had room
For ſuch a ſhoal of infants in her womb:

The trueſt glaſſes naturally miſplace
The lineaments and features of her face,
The right and left ſtill counterchange,
And in the rooms of one another range;
Nature denies brute animals expreſſion,
Becauſe they are incapable of reaſon.

Precious ſtones not only do foretell
The dire effects of poiſon, but repell
When no one perſon's able t' underſtand
The vaſt ſtupendous uſes of the hand;
The only engine helps the wit of man,
To bring the world in compaſs of a ſpan;
From raiſing mighty fabrics on the ſeas,
To filing chains to fit the necks of fleas,
The left hand is but deputy to the right,
That for a journeyman is wont t' employ 't.

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ERRATA IN NOTES.

Page 30. Line 12. *tumbing* read *tumbling*

—— 38. —— 21. *Image* read *magick*, and dele ,

—— 119. —— 5. read in the ſum of 4000 *for* each

———————— for page 130, read 160

—— 173. —— 2. from the bottom, for *tent* read *tomb*

—— 267. —— 19. after *riſen* inſert *and ſet*

—— 287. laſt line, for *chronicle* read *chronical*

—— 288. line 7. for *tell* read *tells*

—— 339. laſt line for *moities* read *moieties*



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